The Outlook

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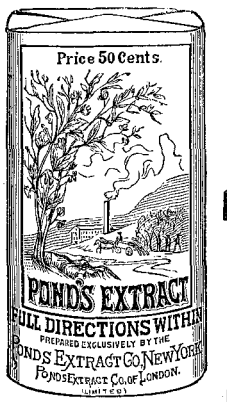

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The Outlook

Published Every Saturday

Vol. 56 August 14, 1897 No. 16

ON Sunday last the Prime Minister of Spain, Señor Canovas del Castillo, was assassinated by an Italian Anarchist who first gave his name as Rinaldi, later as Golli. Señor Canovas was reading a newspaper in the gallery of the public baths at Santa Agueda, a Spanish health resort, when the Anarchist approached him and fired three shots directly at him, all of which took effect. Señor Canovas lived hardly an hour. The assassin declared that he had no personal motive of enmity or revenge, but that he acted as the agent of a band of Anarchists who had long determined to avenge in this way the execution at Barcelona some time ago of Anarchist conspirators. Golli's exclamation, "I have avenged my friends and brothers of Montjuich," referred to the fortress near Barcelona where a year ago the Anarchists who threw a bomb into a religious procession were executed. Señor Canovas had been a prominent figure in Spanish public life for over forty years, and for about that length of time had been a member of the Cortes. As early as 1865 he was a member of the Spanish Cabinet, and at that time he showed a disposition to establish a liberal policy in colonial matters. He took an active part in the movement which led to the proclamation of Alfonso as King in 1874, and had ever since been a trusted counselor and friend of the reigning family. He immediately became Premier, and held office until 1879, again assuming it in 1881; for the next three years he was out of office, but in 1884 again became Premier for a year; then for a short time supported Sagasta; but soon joined the opposition, and did not again assume power until 1890; from 1892 until 1895 he was again out of office, but in March, 1895, he was called upon to conduct the troublous political affairs of Spain, and had maintained his Premiership since, although more than once he had offered his resignation. Señor Canovas is believed to have had a stronger personal influence over the Queen Regent than Sagasta. He was a man of strong will-power, of intense determination, a debater and orator of great force, and skilled in all the intricacies of political and diplomatic intrigue. Personally he was honest beyond question, quiet and virtuous in his private life, and inclined to literary pursuits. His historical writings are of a high order.

❀

The atrocious murder of this great political leader falls upon Spain at a time when she is already bearing burdens almost too heavy for one nation to carry. In Cuba the cause of the insurgents is at least holding its own; in Spain the public disgust at the enormous expense involved in the Cuban and Philippine wars and at the failure to establish Spanish supremacy is constantly increasing; meanwhile there are repeated and increasing rumors of a Carlist conspiracy, and Republican plots are growing in importance. Exactly what will be the political sequel of Canovas's death it is impossible to say. It is quite likely that Sagasta may again come into power. It is not improbable that the Queen Regent may call upon General Campos to form a government. The Minister of War, General Azcarraga, has been made Premier *ad interim*. The Cuban insurgents now in this country have, if correctly reported, committed the great error of rejoicing in Canovas's death. General Sanguily, for instance, is quoted as saying that "Canovas's death means Cuba's freedom;" another Cuban leader as regretting that the assassin was not a Cuban rather than an Italian; while others have said that the news should be received

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with shouts of joy. On the other hand, the English papers point out the likelihood that the act may arouse all the forces of reaction. There can be no doubt that in Canovas Spain loses one of her ablest statesmen. The difficulties he has had to contend with for the last two years have been enormous. He has been called a "Spanish Bismarck," but the phrase is not altogether apt; if, however, he has failed where Bismarck succeeded, it must be acknowledged that the obstacles he has struggled to overcome might well appall even a greater man than the great German.

❀

It was probably unconscious humor that led a Constantinople press correspondent to cable last week that the peace negotiations were progressing finely, "everything having been arranged except the evacuation of Thessaly." In point of fact, as Lord Salisbury's speech shows, not even the correspondent's somewhat important exception is the only one. The "rectification" of the Græco-Turkish frontier in the interest of Turkey, the security for the money indemnity, and the Cretan question, are all being continuously but languidly discussed by the Ambassadors and the Porte. Lord Salisbury cynically stated that he should believe positively in the abandonment of Thessaly when the Moslem troops were actually moving, summed up the situation by saying that Turkey was "inclined to insist" upon holding part of Thessaly until the indemnity was paid, and admitted that the negotiations had not gone beyond that point. What the Powers on their part are "inclined to insist" upon Lord Salisbury omitted to state. Meanwhile a sudden flurry sprang up in regard to Crete during the week. Several Turkish war-ships left the Dardanelles, and it was reported that they were bound for Crete. The movement was certainly suspicious in its suddenness. What the real intention was will probably never be known positively, for the Powers instantly notified the Sultan that the admirals of the international fleet at Canea would not permit the Turkish squadron to enter Cretan waters, and thereupon the Porte declared that the squadron was merely going to Mitylene for naval evolutions. In this one point the Powers have shown promptness of purpose, and, as usual when met by action instead of words, Turkey has quickly shown obedience. In Crete renewed belligerency between the two native factions is feared. In Greece the situation is unaltered; rumors that the King was about to resign have been denied by authority.

❀

Attention has been so closely directed to the Græco-Cretan-Turkish situation and to the action of the Powers thereon that it has almost been forgotten that the United States has a claim against Turkey which our present Administration stands pledged to enforce. Dr. Angell was appointed Minister with a special view to his pressing these claims for damages and outrages at Harpoot and Marash. It is said that the United States has been earnestly urged by the Powers to defer active steps until the present peace negotiations have been ended. Other countries have similar claims, and have agreed to postpone them in order not to still further complicate the Turkish question. But these other countries have interests and motives in the peace negotiations which do not affect this country. It is time that the Sultan should be made to give a plain answer to the charges that the injuries sustained by Americans were committed under the eyes of Turkish soldiers, with their consent, and even with their aid. The Outlook is as averse to bluster or threat as it is possible to be, but it believes that National self-respect requires us to maintain firmly the position taken in this matter, and to make the Porte understand that our claims are not to be ignored or dismissed lightly.

❀

Our Bimetallist Commission last week received word from Sir Michael Hicks-Beach, the English Chancellor of the Exchequer, to the effect that the Government was not yet in a position to reply to the proposal made by the Commission and by the French Ambassador. The reasons assigned for the delay were the importance of the subject and the length of time necessarily occupied in communicating with the Government of India. The Chancellor expressed the hope that the

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Ministry would be able to meet the Commission early in October. This reply, coupled with the report that the French Government will decline to be a party to any meeting in the interest of bimetallism unless Great Britain co-operates, has, of course, lent confidence to the monometallists, and one of their organs, the "Westminster Gazette," describes the entire negotiation as a "farce," on the ground that an unfavorable response to our proposition is a foregone conclusion. Our Commission, however, is receiving many evidences of the growth of bimetallist sentiment. A memorial signed by representatives of more than 350 labor organizations has been sent to Lord Salisbury urging the Government to co-operate heartily with other Powers in the present effort to secure an international agreement, and the report of the Royal Commission on Agriculture is a most important bimetallist document. The Commission, whose inquiries have been prosecuted for three years, finds that the value of agricultural land has declined nearly fifty per cent. in the last two decades. Debts and liens which twenty years ago represented but one-half the value of agricultural properties now represent the whole. The great landlords in England have therefore suffered as much from the rise in the value of money as the small farmers of the United States. The long-continued fall in prices, the Commission reports, is sending more and more land out of cultivation and crowding the farming population into the towns. Such reports as this and such memorials as that of the English trades-unionists are encouraging to bimetallists as regards the remote future, but in the meantime the deferring of hope respecting concrete action to increase the coinage of silver has sent the market value of that metal down to the lowest point ever reached. The bullion value of silver is now almost fifteen per cent. less than a year ago, owing to the decrease in the prospective demand.

❀

Government by injunction received a further extension in the miners' strike last week. Even prior to last week, both in West Virginia and in Pennsylvania, the local courts granted repeated injunctions against the commission of acts for which the common law was until recently supposed to provide adequate remedies. Injunctions, however, were secured to the end that offenders might be imprisoned for contempt of court, without the uncertainties or delays incident to trial by jury. Some of these injunctions, granted by the local courts, if correctly reported, went to unprecedented limits to check the agitation for the extension of the strike. The strikers in Pennsylvania were even enjoined from visiting the homes of the miners who remained at work, when these homes were upon the property of the De Armit Company. It was only by sending their wives to visit these homes that the strikers were able peacefully to urge their fellow workmen to join them in the struggle to better the condition of their entire class. All these injunctions of the local courts, however, were lost thought of before the end of last week, when Judge Jackson, of the Federal Court in West Virginia, issued an order which, as at first reported, justified Mr. Debs's declaration that he and his associates were enjoined "off the face of the earth."

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It was at first stated that the injunction restrained these men from "trespassing upon the property of the [Monongah Coke] company, or the approaches thereto, or in any way inciting its employees to strike." As the roads approaching to every property, with rare exceptions, belong to the public, and as it is not illegal for miners to strike, and therefore not illegal to urge others to do so, Judge Jackson's reported injunction seemed a grotesque violation of the immemorial rights of citizens. It was later announced that the order contained the words "upon said property," when forbidding assemblage on the roads, and the word "unlawfully" when prohibiting the organizers from "inciting" employees to strike. The exact language of the injunction was as follows:

> And the defendants are further restrained from assembling in the paths, approaches, and roads upon said property leading to and from their homes and residences to the mines, along which the employees of the Monongah Coal and Coke Company are compelled to travel to get to them, . . . and from in any wise interfering with the employees of said company in their mining operation, either within the mines or in passing from their homes to the mines and upon their return

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to their homes, and from unlawfully inciting persons who are engaged in working the mines from ceasing to work in the mines.

Even in this form, however, the injunction puts the preservation of order in the keeping of the Federal Court instead of the local government, and makes it difficult for the organizers of the miners' union to carry on a peaceable agitation without danger of imprisonment without trial by jury. The injunction is only temporary, but the hearing upon it is set for September 20, when the strike will probably be over.

❀

Senator McEnery, of Louisiana, the one Democrat in the Senate who voted for the Dingley Bill, was welcomed back to New Orleans by an ovation which stamps the Democratic party of that city—if not of the entire State—as a protectionist organization. Among the four hundred Vice-Presidents were ex-Governor Nichols, the entire Supreme, Circuit, and District Courts, the Chairman of the Democratic State Central Committee, and, in short, nearly every prominent Democrat in the city except those connected with the Palmer movement of last year. Several of these men—notably ex-Governor Nichols—were leaders in the anti-lottery movement which defeated Senator McEnery for Governor in 1892. But apparently their moral antagonism to the old leader of the pro-lottery faction has yielded to their gratitude for his vote for the highest protective tariff ever levied in this country. This demonstration, however, remarkable as it was, does not indicate an entirely new protectionist sentiment. The New Orleans Representatives in Congress time and again have voted with the Republicans on the tariff question, and the Dingley Bill favors the State of Louisiana more than any other tariff bill ever passed. Of the three important agricultural products really protected in the bill—sugar, rice, and wool—two are produced more largely in Louisiana than in all the rest of the Union. In the case of sugar the amount of the tax collected from other States is easily calculated; for the price of sugar, by common consent, is advanced by the amount of the tax imposed. Louisiana produces approximately 600,000,000 pounds of sugar, and consumes approximately 60,000,000 pounds. The remainder of the product is sold in other States at an advance of a cent a pound, or $5,000,000 a year, by reason of the increased duty. In the case of rice the protection newly accorded to Louisiana is not so easily reckoned, because the finest grades of rice are as cheap in this country as abroad. But as the bulk of Louisiana's rice will be advanced in price nearly as much as the increase in the tax on imported rice—half a cent a pound—the rice-producers of the State will net nearly another $1,000,000 at the cost of the consumers of the remainder of the country. As $6,000,000 a year means an average of $30 for every family in the State, and nearly all goes to the planters of the lower counties, it is not strange that the Democracy of New Orleans should favor the new bill.

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Two-thirds of the Faculty of Brown University have joined in a telling remonstrance against the attitude of the Corporation toward President Andrews. Even "on the lower ground of pecuniary necessity and advantage" they declare that the action of the Trustees was indefensible. They show that during the ten years of Dr. Andrews's presidency the University's annual income has increased from $67,000 to $160,000. "If income be a fit criterion, then Dr. Andrews is entitled to be regarded as, in a pecuniary sense, the greatest benefactor Brown University ever had. More than half of its income is, beyond doubt, due to him and his labors." As regards the number of students, the protestants point out that during the past eight years Brown's rate of growth has been three times larger than "the general rate of growth of the other New England colleges." Turning to the more serious aspects of the case, the twenty-four members of the Faculty say very justly that the action of the Trustees "rests upon a theory which, if extensively acted upon, would eat the heart out of our educational institutions—the theory that the material growth of a university is of more importance than independence of thought and expression on the part of its president and professors." The Trustees are respectfully urged to take into consideration the reproach brought upon their University in the eyes

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of the public, and at their ensuing meeting "to take that action which alone can permanently relieve Brown University from all suspicion of illiberality and bias." In conclusion, the issue presented is summed up in the following words:

> On the one hand we have the problematical or imaginary addition of a certain number of dollars; on the other hand we have throughout the whole intellectual life of the University the deadening influence of known or suspected repression. Our students will know or suspect that on certain subjects the silence of their President has been purchased or imposed. If the resignation of Dr. Andrews is accepted, the burden and the stigma fall on his successor. It would stamp the institution in the eyes of the country as one in which freedom of thought is not permitted, when it runs counter to the views of the community or held by those from whom the College expects financial support.

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For a vigorous discussion of the issues involved in this lamentable episode, our readers are referred to Dr. Gladden's article in this issue of The Outlook. For the encouragement of those who have the higher interests of our universities at heart, we reprint the following extract from a reported interview with the Hon. Oscar Lapham, of Providence, one of the Trustees of the University: "The most happy outcome of this affair would be to have Dr. Andrews retain his place at the head of the University, and go on achieving for the institution the remarkable success which it has already enjoyed under his management. I am sure that, with perhaps two exceptions, all members of the Corporation want the President to remain." One of these two exceptions, however, the Hon. Joseph W. Walker, of Worcester, in an interview has declared that President Andrews must go. "It is," he says, "the unanimous opinion of the Corporation of Brown University that the question upon which Dr. Andrews is at variance with it is far more vital to the well-being of the country than were the questions upon which the Civil War was fought; in fact, that this question is fundamental to the continued progress of Christian civilization." If this is the unanimous view of the Corporation, there is no question as to the outcome. Fortunately, however, Congressman Walker is not a man who owes his prominence to the judicial quality of his public utterances. Probably not another Republican in the country would have approved of his declaration that the income tax violated "the law of Christ that 'to him that hath shall be given, and from him that hath not shall be taken away even that which he hath;'" and it is doubtful if any of his associates in the Corporation of Brown University believe that the "continued progress of Christian civilization" is wrapped up in the defeat of the free coinage of silver.

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Assessors in many parts of New York State, and particularly along the Hudson River, are this year endeavoring to conform with the law requiring all property, real and personal, to be assessed at its full market value. In the town of Greenburg, for example, which includes the villages of Tarrytown, Irvington, and Dobbs Ferry, and contains the suburban residences of more millionaires than any other district of like size in the country, the assessment of real estate has been increased from $10,000,000 last year to $25,000,000 this, and the assessment of personalty from $1,340,000 to $11,000,000. Messrs. John D. and William Rockefeller, who are residents, have entered a suit to set aside their assessments, and one of our metropolitan dailies has denounced the assessors as "pirates." These taxpayers legally owe to the public the full State and local rates upon all the property they possess. When, therefore, the Greenburg assessors assessed them at $3,100,000, there is no reason to believe that they contemplated any injustice. On this point the counsel for the assessors says: "Nothing of the kind was thought of. . . . The poor man's property has been increased in valuation in the same proportion as the rich man's. The difference is that the poor men haven't the money to go to law." It is probable, indeed, that if the Messrs. Rockefeller claim legal residence elsewhere, they can show that their property legally within the Greenburg district would not sell for $3,100,000, however much it may have cost them. The "selling value" of costly residences is always relatively small, and the courts may reduce the assessments. But the assessors were probably trying to obey their oaths of office; and if so, they deserve commendation. As a rule, the real estate that is assessed disproportionately low is the real estate of those able to fight

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assessments, and the personal property that escapes taxation is notoriously the personalty of those able to change their residence or hire attorneys. As to personalty local assessors are helpless. The only remedy is the one employed in Indiana, and sustained by the Federal Supreme Court last winter. Let State Boards assess all corporations at the proportion of the total value of their property indicated by the State's proportion of their aggregate business. If the Standard Oil Company's property is worth in the market $100,000,000, and one-tenth of its business is in New York, the New York assessment should be on $10,000,000.

Last week was a notable one in prices. Wheat in New York rose to 92 cents, although it is now somewhat less. A year ago it was 64 cents. Estimates of our crop still place the number of bushels at a high figure, and the shortages in Europe, India, Australia, and Argentine are confirmed. On the first of this month the total amount of wheat available in the United States and Canada, afloat for Europe and Australia, and in store there, was, according to "Bradstreet's," less than sixty-eight million bushels—the smallest total held on that date for the past nine years. The price of silver dropped to its lowest record, 55¾ cents an ounce, last week. The quotation for Government assay bars was 55⅞ cents, thus making the value of the silver in a United States standard silver dollar 43.21 cents. A year ago the price of silver was 63 cents an ounce. All grades of refined sugar have been advanced by the Sugar Trust. Further advances are anticipated, although granulated sugar is at the top price for this year, five cents a pound. Last year, according to the statement of the New York "Tribune," the high price was 5.02 cents and the low price 3.86 cents, against the low price this year of 3.98 cents. Prices of railway stocks and bonds have made another advance, and there has been a prodigious amount of business done, the dealings being two to three times as much as the average. Three months ago the average of the stock list was $46; it is now nearly $10 more. The most marked improvement has been in the stocks of the grain-carrying roads, such as the Burlington, the St. Paul, and the Rock Island Companies. Quotations have been advanced twenty to twenty-five points apiece. Rates for call and time money show an inclination to stiffen, owing to a larger inquiry—a result of the activity in the stock and bond market. The price of foreign exchange dropped decidedly last week, but we are not sure that this will be permanent.

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July reports are of uncommon interest. That of the United States Treasury shows a deficit of eleven million dollars. Receipts during July, as compared with the corresponding month of 1896, were increased by about ten millions, and disbursements by about eight millions. Our debt, both interest-bearing and non-interest-bearing, is now about a billion and a quarter of dollars. The month's increase in circulation was but a slight one; however, it emphasizes the difference in circulation between this year and the corresponding time in 1896. During that year we had an estimated increase of $131,500,000—an increase of $1.35 per capita. The Treasury Department also submits an estimate of the loss to the Government on account of increased imports during March, April, May, and June in anticipation of the increase of duties imposed by the new tariff. The officials declare that about one-tenth of the increase should be attributed to improvement in general business conditions. The net loss to the Government is fixed at nearly $33,000,000, or about a fifth of our total annual collections from customs. A comparison has been made between the rates under the new tariff and the one which it has superseded. The statement fixes the present average rate of duty at 54.66 per cent. ad valorem, as against an average of 40.10 per cent. under the Wilson Law. This estimate is based on the supposition that the volume and value of imports remain the same.

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The most encouraging July report is that of business failures. According to "Dun's Review," the number of failures last month was 948, as against 1,136 in July, 1896. Last month's liabilities were less than half those in the corresponding month a year ago, and the smallest of any month since 1892. July's record of bank

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clearings is cheering, the gain having been one-tenth over the same month last year —the largest ratio shown in any monthly tabulation for a year and a half. The month's record of railway earnings is also more encouraging than for a long time. The gain during July was about six per cent. Railway traffic, especially on the Western lines, is reported to be the heaviest summer movement on record. Last week's receipts of freight at Chicago were the largest for any week in years. Steamer traffic on the lakes has also made a new record. At Buffalo the receipts of grain since the opening of navigation show an increase as compared with last year of fifteen million bushels, and at this date a year ago the lake receipts of grain were much in excess of any previous year in the history of the port. A contemporary's record of municipal securities sold during July shows the aggregate to be over seventeen million dollars, this amount being quite independent of the temporary loans negotiated. With the inclusion of the latter, the total would be nearly twenty-two millions, but at the lower figure the month's sales have been rarely exceeded.

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The report of the Commissioner of Internal Revenue for the last fiscal year gives a total of receipts by the Government from its various sources of $146,600,000—a decrease as compared with the previous year of over two hundred thousand dollars. The receipts from spirits showed an increase; those from fermented liquors, tobacco, and oleomargarine a decrease. There were increases in the amount of withdrawals for consumption during the last year in whisky, cigars, and tobacco, but decreases in fruit brandy, beer, porter, and ale. It is most significant to note that the total appropriation for pensions during the same fiscal year was over $141,000,000—nearly as much as the entire internal revenue. It is a startling fact that more than nineteen-twentieths of all the revenue raised by internal taxes is consumed by pension appropriations. A quarter of a century ago President Garfield remarked: "We may reasonably expect that the expenditures for pensions will hereafter steadily decrease, unless our legislation should be unwarrantably extravagant." At that time the aggregate expenditure was about thirty millions annually. We have been getting further and further away from the war, but the expenditure is now nearly five times as much as it was twenty-five years ago.

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At the present time, according to the New York "Sun," there is more activity in railway-building in Mexico than in any other country. Of the new lines the principal one will connect the City of Mexico with Acapulco on the Pacific coast. This line, with that from the City of Mexico to Vera Cruz on the Gulf, will form the one transcontinental railway. There is, however, already a road from the Gulf to the Pacific—a short one, across the Isthmus of Tehuantepec. The Acapulco road is almost completed. An American company is building another important line, namely, from El Paso on the Rio Grande to Topolabampo on the Gulf of California, a road which will probably be extended southward to San Blas. A portion of this road is already in operation. The Mexican Navigation and Railway Company is about to construct a line to bring the Tehuantepec Railway into connection with the city of Vera Cruz. There is also to be a line from Monterey to Soto de la Marina on the Gulf of Mexico, and another one from San Luis Potosi to the coffee districts of the State of Vera Cruz, and yet another one running southward from Toluca. The road in operation from Merida, Yucatan, to Campeche, is to be extended to other places; and the new line from Manzanillo, on the Pacific coast, to Colima will be extended northward to Guadalajara. In connection with these facts, the "Commercial and Financial Chronicle" refers to the business of the roads already in operation; it compares the gross earnings of eight of the larger roads for the first six months of 1897 with those for the first six months of 1896, and finds that the improvement amounts to over $3,000,000, or about twenty-six per cent.—the figures, of course, being given in Mexican currency.

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The desirability, both in quality and price, of some American manufactures has recently received important emphasis. A fortnight ago, in the British House of

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Commons, Lord George Hamilton, Secretary of State for India, replying to a question as to why the East Indian Railway, owned by the Government, had purchased nearly eight thousand tons of rails from the Maryland Steel Company, remarked that the lowest British bid was about thirty-five thousand dollars higher than the American. According to the London "Daily Mail," English firms are indignant because the contract for the traction plant of the London Central Railway (which is to be an underground electric line), amounting in value to hundreds of thousands of pounds, had been given to Americans. The Secretary of the company explains that these contracts, which include the items of carriages, locomotives, and machinery, were given to our firms on the advice of electrical experts. These experts had shown that the greater use of electrical traction here has brought its manufacture to a higher degree of perfection and made it far less expensive than in England. Another notable foreign order was that from Japan last week with the Baldwin Locomotive Works for twenty locomotives, making a total of fifty for that empire from Philadelphia. One of the officials from the Baldwin works reports that they can offer lower prices than those quoted by English, German, or French manufacturers, and that the reputation of our locomotives in some countries, especially in China and Japan, has brought about a competition there among our own manufacturers so strong that prices are even closer than on locomotives for our own market.

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Steps have been taken by the Brooklyn Department of Charities and Correction and the Park Department to provide work for the idle convicts in the Kings County Penitentiary, on public lands. Last week fourteen convicts were put at work on the East Side Park lands. The men, according to the arrangements made by the two departments, will be under the control of keepers from the penitentiary, but the work will be under the supervision and direction of the Park Department. These men will not be employed on any work for which an appropriation has been made, nor on work for which there is any prospect of any appropriation being made in the near future. Picking stones, cutting paths, making macadamized roads, cleaning up ground, and similar work will be provided. The experiment on the East Side lands began with the building of shelters for the men. The men worked cheerfully and well. There was nothing but the striped suits to indicate that they were other than ordinary laborers; the keepers did not force themselves on the attention. Since the new law went into effect, January first, nineteen prisoners in this prison have been transferred to the insane asylum. The number of prisoners declared insane in former years has averaged two a year. What made this outbreak of insanity the more remarkable is that the insane prisoners were all short-term men. The authorities are unable to provide work for about two hundred of the male inmates. The long-term prisoners are employed in work in which skill can be acquired and the prisoner's work become of more value to the authorities, and to himself when he is a free man, should he choose to use his acquired skill. This system throws the burden of idleness on the short-term prisoner, and it is he who becomes the problem under the present law.

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The law provides that the city departments shall purchase the products of prison labor when the product is up to the standard of the departments purchasing. It is this provision that in the minds of many accounts for the failure to dispose of the goods made by convicts. The Commissioners of Charities have now decided to get samples of the goods bought by the several departments of the city government. These samples, which are the accepted standard, will be put in the workshops of the penitentiary as models. The Commissioners will supply the heads of every department with a list of the goods manufactured in the penitentiary and the price at which they will be sold, that there may be no reason for the heads of the city departments purchasing or ordering the goods elsewhere. Brooklyn has a number of parks projected, and the utilizing of prison labor to bring the lands up to the point where skilled labor is required will make these parks avail-

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able at a much earlier period than would otherwise be possible. The sentiment of the citizens is aroused, and the departments have the support of this sentiment in favor of humanity and civilization. To shut a man in a cell in forced idleness when his offense may be slight and indirectly often due to the impossibility of getting work for wages, is a serious civic crime.

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The fate of Andrée and his companions is still unknown. It is now over four weeks since his balloon ascended from Spitzbergen and disappeared in the northern sky, going almost straight toward the Pole at the rate of twenty-two miles an hour. If this velocity and direction of the wind continued—a hardly probable supposition—a day and a half would have brought the balloon almost directly over the Pole. It would be extremely interesting to know the prevailing direction and velocity of the wind at Spitzbergen for the few days after the ascension, but no data of this kind have been published. The officers of the Swedish gunboat which went to Spitzbergen to help Andrée have returned to Sweden. They contradict the reports that the balloon nearly collided with a cliff at the start, and that there was a serious loss of drag-ropes at the same time. They are inclined to believe that Andrée will descend on the Siberian coast or in Alaska. The various reports of the capture of carrier-pigeons sent out by Andrée have all turned out to be mistakes or hoaxes; he did, in point of fact, take twenty-five pigeons, but they are much more likely to reach Spitzbergen than the Continent. The mere fact that Andrée has been gone a month without being heard from is not in itself surprising. He was provisioned for four months, had a boat, and if he has abandoned the balloon his progress would necessarily be slow. There are so many possible things, both fortunate and unfortunate, that may have happened to the bold adventurers that conjecture as to their fate and whereabouts has nothing to base itself upon. But one thing is certain—that, even if they return in safety, they can, in the nature of the case, add very little to the sum total of human knowledge. Their opportunities for scientific observation in the rapid flight of the balloon must have been slight; and as to whether the twelve score of miles between the farthest North hitherto attained and the Pole are covered by hummocky ice, as is almost certain, or contain one or more ice-clad rocks, is a matter of no importance and little real interest.

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Mr. C. C. Vermeule, Consulting Engineer to the State Geologist of New Jersey, has proposed a plan of reclaiming the Hackensack and Newark tide marshes, which is not only interesting as a scheme for restoring the land for agriculture and manufactures, but may be of importance from a sanitary point of view. If these marshes were properly reclaimed, it is believed that New Jersey would become much more desirable for residential purposes, by reason of a probable lessening of its great pest, mosquitoes. The marshes, as breeding-places for mosquitoes and other insects, are about eighteen miles long; they extend from Elizabeth to Englewood. The Hackensack marshes have an area of more than twenty thousand acres, while the Newark meadows include about a third of that acreage. The whole area is unproductive at present. Mr. Vermeule says:

> The marshes are crossed by twelve important lines of railway, six of which are trunk lines, and all of which carry a large and rapidly increasing suburban passenger business. On this account these unattractive-looking and neglected marshy areas are continually under the eye of many hundreds of thousands of people, and undoubtedly create in the stranger's mind an unfavorable impression of what is really the most rapidly growing and desirable residence district in the vicinity of New York.

The plan proposed is to have the area improved as a whole under the direction of a single governing body; but, to meet possible objections, Mr. Vermeule thinks it wise to outline subdivisions of the land to be improved by private enterprise, or by communities directly affected. The embanking and pumping method of treatment is recommended, a treatment in successful use in Holland and in the fenlands of England. It is estimated that the cost of reclaiming the entire acreage would be not far from $1,250,000, exclusive of the cost of acquiring the land. It seems strange that a great tract lying so close to the metropolis should not have long since been reclaimed.

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The Political Situation in England

The session of the English Parliament which came to an end on the 6th of August was marked by the passage of only two measures of noteworthy importance. One was the Act for the relief of the voluntary schools; and the other was Mr. Chamberlain's measure establishing a system of compensation for accidents to workmen. The details of both these measures have already been explained in The Outlook. All that need be said about them now is that each Act ends for the present an agitation which has been waged in England for some years. The newest of these agitations was that for the relief of the voluntary schools. It began only in 1894, and, so far as it was an aggressive movement, the agitation was confined to the clergymen of the Church of England and the Church of Rome. These clergymen wanted more money from the State for the elementary day-schools connected with their respective churches. Early in the agitation they had Lord Salisbury on their side. At the general election of 1895 they secured the support of Mr. Balfour; and after a failure in the session of 1896 the Government has in the late session fully made good the pledges which its leading members gave to the two Churches at the general election two years ago. The agitation which the Chamberlain Compensation Act has now ended was much older than that in connection with the schools. It had been going on in one form or another ever since the shortcomings of the Employers' Liability Act of 1880 became manifest in the law courts. Both Liberal and Conservative Governments made efforts to settle the question; but all failed, and at last Mr. Chamberlain showed a way out of the difficulty, and succeeded in getting the most Tory Administration since the Duke of Wellington's day to carry through Parliament a measure more socialistic in its character than any of the numerous acts in the interest of labor which have gone on the statute-books since 1867, when the artisan classes first began to exercise the Parliamentary franchise.

Of more world-wide interest than these two Acts of Parliament is the position of political parties at the end of the session of 1897. A study of the speeches of the Liberals in Parliament, in the constituencies, and at the by-elections, suggests that for the present the Liberal party is doing nothing more than marking time. For the first time since the French Revolution—almost since the American Revolution—there is no political party in England aggressively pushing any measure of constitutional change or reform. One such measure, it is true, is still before the country; but it is a truism to say that Home Rule is now engaging no serious popular attention in England, and that the Liberal party is doing nothing to keep that question before the constituencies. The Liberals have not dropped it; they have not formally broken with the anti-Parnellite wing of the Home Rule party. But the Liberals might as well have taken both these steps after their defeat at the general election of 1895, for any aid they have since given to the Home Rule cause. Nowadays it is not canvassed at English by-elections; and in Liberal newspapers it is seldom discussed in the editorial columns. Nor have the Liberals as yet attached themselves to any other cause. If a general election occurred to-morrow, it would find the Liberals practically without a legislative programme.

The situation, as it now stands, is most remarkable. It would seem to indicate that the era of constitutional change which held Liberalism together and made it such an aggressive force in English politics is for the present at an end. There is, of course, still the House of Lords. It is in the same condition constitutionally as it was when the agitation for Parliamentary reform began, more than a century ago. As little is heard nowadays, however, of the reform of the House of Lords as of Home Rule for Ireland; and it has to be admitted that, while the House of Lords is in theory as much an anachronism as ever it was, it has more support among middle-class English people to-day than at any period since the middle class came into being. If proof were wanting that England is taking a rest from strenuous and disturbing home politics, it is forthcoming in the early prorogation of Parliament. Notwithstanding the recess in June, necessi-

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tated by the Jubilee celebrations, the session was brought to an end in the first week in August. In the eighties and the early nineties, when one exciting session followed another, the session was usually extended into September, and on two or three occasions between 1886 and 1895 the press of Parliamentary business was so great as to necessitate midwinter sessions.

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The Clothing Workers

The conditions of the clothing industry of New York are important to the whole country, for New York is its largest base of supply for ready-made garments. If the conditions under which these garments are made are unsanitary, the whole country is threatened with any and every contagion that these garments may carry. If the wages earned by the workers make wholesome, cleanly living impossible, the burden of responsibility rests on the whole country to demand some sign or signature that will guarantee that the garment purchased was not made under unwholesome conditions, and that an honest price was paid for its manufacture. As we noted last week, when the "knee-pants" workers of New York struck recently, one of the grievances was the preponderance of the sweat-shops maintained in spite of the law. The sweat-shop was declared to be the largest factor in keeping wages below the living point. That this acknowledgment should come from the workers themselves, many of whom but a short time ago looked upon the enforcement of the law against the sweat-shop as a menace to personal liberty, and became partners in the effort to defy the law, marks a long step forward in civilization.

It is difficult for those unfamiliar with this industry to understand the awful conditions under which the people must work and live. Going, in the early mornings, through the East Side of New York City, where thousands of these workers live, the stranger is puzzled at the long lines of express-wagons backed against the curb for blocks in every direction. The wagons are old for the most part, the horses thin, and the harnesses worn and poor. The driver is usually a small boy. A glance into the wagon shows bundles of ready-made garments. Men come out of the doorways of houses that were once the residences of the well-to-do, bent under a load of ready-made garments of every description. These are dumped into the wagons, to start on their journey, perhaps, laden with the germs of disease and death to the whole country. Through the windows of what were parlors in former generations are caught glimpses of sullen, white-faced men and women, young boys and girls, bending over heavy machines, never raising their eyes, for every minute means a fraction of a cent earned or lost. The hours of work, as a fact, are not limited. While a man and his wife are strong, they work until they fall asleep.

One Sunday recently a young man and woman got into a car that runs through the sweat-shop district from the City Hall. The man, coatless but clean, carried a child about a year and a half old. The mother would have been pretty if she had not been so thin and worn. She did not wear a hat. As soon as she got in the car she leaned her head against the window-frame, and in a few minutes was asleep, the picture of exhausted physical powers. Her long, slim fingers rested in her lap, and the picked, blackened, calloused skin told the story of the sweat-shop worker. The father and husband leaned against the frame of the next window, and he, too, fell asleep. The baby stood between them, perfectly still, all the natural joyousness of babyhood lacking. She evidently expected no attention. The car went on bearing its freight of human hopelessness and misery through the region that makes and fosters it because of the necessities and the ignorance of the workers it shelters.

The intelligent part of the community cannot throw off this burden if it would. Neither indifference nor pessimism will protect a community nor a country from the ultimate results of such conditions. That the leaders are frequently injudicious and often work for personal ends is very true. But the leaders are the men who choose to take up the fight; when men and women of high intelligence choose to study the conditions that control this great industry, and to enlist on the side of justice and health, this particu-

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lar labor problem will be brought nearer a solution.

What are these conditions producing? A boy of fourteen committed suicide recently—the son of an East Side tailor. The boy was a close and ambitious student, and evidently studied people as well as books. He took an examination for entrance to the City College, and failed. It was known in his family and among his friends that the boy wanted an education to help his people. He saw, young as he was, that the leaders failed because they were ignorant. He lived in the center of an Anarchist community, and believed that the solution of the many problems affecting his people was to be found through the Socialist-Labor party, of which his father and relatives were members. He left a letter telling the reason for ending his life. He could not enter the College. Without an education he could not help the Socialist-Labor party to which he and his people looked for help; and life was not worth living at fourteen.

For this boy there was no country. It was "his people" as against the country. Probably overworked and underfed, he was the victim of half-thought-out and dramatically put political theories. He was the constant companion, doubtless, of men who could not see that they increased their burdens by sacrificing the future to the present. The boy was but one of thousands growing up under these abnormal conditions, easily led by any demagogue who knows how to play upon the emotions of an emotional people, who feel the injustices that make life slavery for themselves and their families.

The strikes in the clothing trades are the symptoms of a diseased social condition. The remedy lies largely in a demand, by those who reap the benefit of this underpaid labor, for the enforcement of the law to protect health, a demand for proper municipal control of the dwellings, the streets, the opportunities for cleanliness and fresh air, for education for the children, and the payment of just wages for the labor performed. "Am I my brother's keeper?" will be answered by a just God in the nineteenth century as it was when it was made the cowardly excuse of the man who had crushed his brother to retain power when the race was in its infancy.

Juvenile Lawlessness

Judging from accounts both published and unpublished, the Fourth of July this year showed no abatement of the lawless excesses by boys and young men, through which our chief National holiday has obtained an evil report as the most anarchic day of the year. But this simply accentuates a fact which has been under discussion this summer among teachers—the spirit of lawlessness which is rife among American youth. Self-conceit is, no doubt, a natural failing of the immature, but its exorbitancy in irreverence and contempt for legitimate authority is now so serious that it has become an urgent question how to reduce it to safe and tolerable limits.

Of course the observers of such phenomena have their theories as to the causes of them, and our readers have no lack that we need here supply by setting forth our own. We merely wish to emphasize the fact, which students of social questions are now bringing into prominence, that the prime causes of social degeneracy and the roots of social regeneration are in the family life. Xenophon, in his account of the education of young Persian nobles in the household of the king, observes that there "from their boyhood they learn both to obey and to command." It is for lack of this primary education in the household that so many American boys of respectable parentage, fairly educated in other respects, are a disgrace to their parents, a nuisance to their neighbors, and a menace to society.

Dr. Bushnell said that the impressions made during the first five years of a child's life were more permanent and consequential than any subsequently made. This period of the greatest influence is in many cases that of the greatest neglect. The primary lesson of self-control in respect for authority, and obedience, prompt and unquestioning, to law, is unlikely to be begun or learned later, if untaught in these plastic years. The uncontrolled pupil graduates from the family into the school, and then the trouble comes.

The old Puritan family was doubtless too austere in discipline. Modern families are in danger for lack of a wholesome and necessary austerity. An education in which there is nothing austere

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is unnatural. "Infinite pity," said Carlyle, "and yet infinite rigor of law; it is so Nature is made." The child is wronged who is educated for such a world without learning this from his earliest years. The heavenly Father aids us to work out our salvation through a divine method of retribution, which chastens with penal consequence every excess and every defect. Coddling, and making everything soft and easy, simply unnerves and debauches the young soul. The child needs early introduction to the law of retributive consequences which God has inwrought into the nature of things. Every disobedience and every neglect requires correction in some proportionate deprivation of the advantage or pleasure which is the desert of obedience alone. A day of judgment is terrible, but more terrible is a day of no judgment. Those parents at least see it whose sons are serving out felons' sentences.

Churches have an urgent interest in this matter. There is reason to think that even the Sunday-school, through laxity of discipline, is sometimes a nursery of evil habits. The fact deserves reflection that children of Jewish families are said to be, as a class, more tractable pupils than others. There is cause to suspect that some Christian people are demoralized by fancying the Gospel to be in contrast to law, rather than inclusive of law. Among the interests that press upon the wise pastor none is more fundamental or consequential than the inculcation of the Gospel as the supreme revelation of the moral law—"full of grace and truth," indeed, yet not without the austere element of judgment and retribution inseparable from law as law.

A point of the highest importance demands a final word. The evil under discussion is undoubtedly fostered by a false principle which is involved in our current theory of political life. According to this theory, embalmed in the Declaration of Independence, individual rights and interests are the citizen's prime concern. But this inverts and upsets the order of nature, in which social relations and functions come first into being. In the social as in the physiological body the primary interest of each member is in the fulfillment of the functions of a member. The welfare of the whole and of each part depends on this. Only as each fulfills his function do his rights emerge. The first right of each member is that each other member should be equally doing this with him. In the moral, not the legal, point of view rights are for the righteous. This was the doctrine held by John Wycliffe. But our political theory, bequeathed from centuries of struggle against a tyranny now past, has displaced the social center of gravity by a false and anti-social emphasis on individual interests and rights as prior to social relations and functions. This is bearing bitter fruit to-day in a widely branching experience. We can only allude to it now. We may discuss it more fully hereafter.

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The Life of the Spirit

Repose in Work and Strife

There are few things in human history more pathetic than the search for repose—that well-nigh universal quest which has taken many forms and suffered many defeats, but has never been abandoned. In the sense in which most men have imaged repose to themselves, and in the places in which they have looked for it and the methods by which they have sought it, this search has been, from the first, as hopeless as the search for the fabled fountain of youth. For many generations to imaginative souls that fountain was a reality beside which most things at hand were unsubstantial and valueless. The sound of its waters, in ears that were growing dull with time, was a music the melody of which was beyond the reach of strings and keys. The ends of the earth were not too far to hush the music of its fall; nor were perils of unknown seas and dangers of untraveled continents too great to chill the heart set on the recovery of the perishable bloom of youth. No one can read the story of that hopeless quest without feeling anew the penetrating irony of life. Those musical tones were always falling on the ear of the imagination, which never grows old; but to the body, which perishes from the hour of birth, they are forever soundless. Sacrifice, courage, endurance, suffering, and death could not bring within the reach of those ardent spirits that

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which never had existed and never could exist. It was a quest foredoomed to defeat, and the more eagerly it was prosecuted the deeper the pathos which invested it.

In like manner, with kindred toil and sorrow and self-denial, men have sought for the repose which is complete rest, entire cessation from struggle, perfect harmony between the spirit and its possessions, occupations, and achievements. In the throes of strife they have expected the calm of final peace; in the heart of the storm they have looked for the fragrant silence of summer fields warm under summer skies; in the weariness of apprenticeship they have anticipated the poise and power of the master; in the ignorance of the primary school they have thought to find the ripe knowledge of the scholar; in the long, painful, unescapable process of living they have tried to grasp the fruits and enjoy the repose which will lie in the hand only when the doors of the school have been closed forever. The repose which they might have had they have often passed by; the repose which has never yet come to man—which was denied even to Christ so long as he wore the form and lived the life of man—they have sought with tears and prayers, with fasting and scourging, with every kind of penance and sacrifice.

They have fancied that this repose was a matter of conditions, and so they have separated from their fellows and gone out into desolate places, seeking peace in deserts and cañons and solitudes. And when they were pursued by the temptations which beset them at home, they renewed their vigils and doubled their stripes and cried out to God in the bitterness of despair. Few figures are more pathetic than those of the Saint Anthonys who have found no place too remote for the tempter, and no seclusion too closely guarded for those temptations which may find their occasion in the conditions which surround a man, but which find their opportunity and their material in that nature from which he cannot separate himself. In lonely cells, in crowded convents, in pilgrimage and crusade, in the quiet of cathedral close and in the rush and stir of great movements, one truth grows more and more clear: that the repose of perfect harmony between the spirit and the things which now are is impossible, and that the repose into which men may now enter is to be found, not in conditions, but in heart and character. The long, pathetic search for repose in changed conditions, in external penances, in outward self-denials, was foredoomed to failure from the beginning. But it has been, for the most part, entirely sincere; and, like all sincere effort, it has borne its fruit. God permits nothing to be wasted into which the hearts of men are poured, or in which the aspiration of struggling spirit shines; what is lost in effort is constantly saved in knowledge and character. The vain seeking has brought the fruits of discipline and sorrow; and it has brought also the knowledge of that repose which God offers to all who are willing to accept it.

The most devoted father cannot, by any inspiration of love, spare his child the long training of education; the necessity for that training lies in the nature of things, and there is no escape from it. More than this, there ought to be no escape from it; for in its results lie the strength, peace, and joy of the perfected life. There is no way to the writing of the great book, the painting of the great picture, the doing of the great deed, save the way of patient learning, of honest drudgery, of long-continued concentration of time and toil to one remote end. In that long discipline the spirit often faints and the heart rebels against restrictions which seem to be a hopeless bondage. To young men of real talent there often comes an unrest which is like the bitterness of death. The spirit longs for free expression, and finds itself shut in on every side by enforced tasks; the imagination is in a tumult of undirected energy and passion, but the hand is tied to the drudgery of the school. It seems as if ease and repose were to be had by breaking through all restrictions and bringing one's thoughts into contact with the material which must give them form. Many have followed this blind impulse, and learned too late that power flies out of the window when rebellious desire takes the place of self-denying discipline. Repose in the arts comes not to him who seizes it, but to him who grows into it by growing into mastery of himself, his tools, his materials, and his

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imagination. The splendid freedom of a Rembrandt, so full of the repose which is born of the consciousness of power, was won, not by a bold dash, but by infinite patience and toil.

The repose which comes from perfect achievement was never yet won in the struggle of life; but there is a repose which comes from adjustment to present conditions, acceptance of present limitations, and victorious recognition of the far-off peace. That repose is not only within the reach of every one who strives for it, but it must be won if one is to secure the highest results of the long struggle. The private soldier may lose his calmness in the thick of the fight without inviting disaster, but the commander who becomes disturbed, agitated, anxious, puts himself in the way of crushing defeat. Absolute coolness of temper must reinforce the highest genius. In every kind of work which exacts the highest energy and skill, in every phase of experience which requires clear thought and resolute action, in every moral crisis which demands sanity, self-control, and self-restraint, the secret of a victorious deliverance or achievement lies in a spirit of repose. To have a quiet mind is to possess one's mind wholly; to have a calm spirit is to command one's self. For action, therefore, as well as for peace, for achievement as well as for happiness, a man must learn to carry repose on the march, to keep it in the struggle, to rest in it in the long toil of life. In the vision of spiritual mastery the brave fighter and the patient worker often catches a glimpse of the repose of a gift perfectly trained, a work entirely done, a struggle finally won; let him open his spirit to its reflection in the hour of his toil and temptation.

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The Vacation Fund

The pressure on the vacation houses at present far exceeds the possibility of accommodations for applicants. We must have more houses, and houses within easy access of the Greater New York, so that if one girl cannot secure her vacation at the appointed time, and is told the night before—a common occurrence—another girl can be reached and sent off within two hours. To do this a house must be of easy access. A lesson which we have been learning is that many girls among the tenement-house poor have never been separated from their mothers, and the thought of a long journey thrills both mother and daughter with terror. What we need is a house near New York for girls who can have only short vacations; for girls who can have only from Friday until Monday; and for timid girls who have not been away from home. The increase of the interest of our readers in this work justifies us in believing that this particular need of a particular class of working-girls will be met. More houses we must have, and these we can have only through gift or by purchase – this last to be accomplished through this Vacation Fund. The Working-Girls' Vacation Society is doubtless the most experienced organization in this country in this particular line of work; fourteen years of experiment and experience, beginning in a small way, with a small sum of money, and gradually increasing, until to-day it doubtless has the largest and best-equipped plant in the country for doing this particular kind of work, make this organization a fitting medium to expend the money and do the work. It is fitting that, on the birth of the Greater New York, enlarged opportunities for this work should be given the Society. Doubtless there are many farms and country places within short distances of New York that are of no use to the owners. While direction is given only in regard to coats, it is the spirit of the Gospel message that he who hath more houses than he can use should place them at the disposal of his neighbor who hath no house. This is the gospel that The Outlook preaches; the authority for this teaching is given by the One Man who clearly revealed by precept and example what is our duty to our neighbor, and who is our neighbor.

THE VACATION FUND

SPECIAL GIFT

From an Unknown Friend	$5,000 00

FOR VACATION EXPENSES

Previously acknowledged	$5,136 99
W. Y. G., Syracuse, N. Y	2 00
Mrs. E. C. W., Brooklyn, N. Y	10 00
L. E. S. and Friends, Ithaca, N. Y	8 00
E. B. S., Moylan, Pa	2 00
Cotocheset C. E. Society, Wianno, Mass. (second contribution)	20 00
Inasmuch Circle of King's Daughters, Middlebury, Vt	3 00
M. W. B	10 00
J. T., Ithaca, N. Y	2 00
R. A. P., Brooklyn, N. Y	2 00
M. A. H. B., Cottage City, Mass	5 00
Miss A. E. A., Rochester, N. Y	5 00
K. F., Weston, Mass	10 00
M. S., Paul Smith's, N. Y	40 00
Z	5 00
C. G. W	25 00
From a Friend, Freeport, Me	1 00
Mrs. B. A. B., Brooklyn, N. Y	5 00
In Memory H. W. D., "Shanty"	5 00
K. H., West Falmouth, Mass	2 00
L. H. W., New York City	1 00
L. M. W	25 00
M. B. E., Cottage City, Mass	5 00
Total	$10,329 99

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The Rush to the Klondike

The Gold Fever; Transportation; Provisions; Climate; Living

BARON MUNCHAUSEN might well have been glad to see our day and go to the Klondike. At all events, the men who have recently returned from that region have told many a wonderful tale, some of them eclipsing those told in '49. Luckily, however, for the amount of confidence to be placed in the stories of '97, the miners have brought back with them a good many dollars' worth of proof positive. The sight of this in gold dust and gold nuggets was enough to set old and young miners crazy. There has been, consequently, a great rush to Alaska.

The first authentic news of the Klondike discoveries was brought to Circle City in eastern Alaska last autumn, and resulted in an immediate exodus from that town to the new fields, two or three hundred miles away, over the frontier in British territory. Those narrow gulches now known as the Bonanza and Eldorado Creeks (feeders of the Klondike, and it of the Yukon) were instantly parceled out, and a town—Dawson—sprang up as if by magic at the exit of the Klondike into the Yukon. The place has already several thousand inhabitants, and within the next twelvemonth is bound to be a thing of giant growth; indeed, the Canadian Inspector, Mr. D'Arcy Strickland, thinks that the population a year hence may reach twenty thousand. As soon as the gold tidings reached the other Alaskan settlements there was a consequent depopulation; for instance, Colonel Sol Ripinsky, the Postmaster at Chilkat, writes to The Outlook: "All the parties that received The Outlook through the Chilkat office have left for the new gold fields."

What the Mississippi River is to the whole country, that is the Yukon to Alaska. It drains more than six hundred thousand square miles of territory, and is said to discharge more water into Behring Sea than does the Father of Waters into the Gulf of Mexico. The Yukon's source is in the Rocky Mountains, but the river is known as the Yukon only at the point where the Lewis River joins the Pelly. At that point stands Fort Selkirk, about a hundred and fifty miles southeast of the Klondike. From Fort Selkirk the Yukon flows northwest past the Klondike for four hundred miles, and then southwest for sixteen hundred. During eight months of the year it is frozen over, but in summer its banks are fringed with flowers, and with the universal moss or tundra. The lower portion of the Yukon spreads out from sixty to a hundred miles in width, and this is maintained for three hundred miles inland.

The Klondike region is about 1,850 miles from the mouth of the river. The easiest method of transportation is the longest, namely, by steamer from San Francisco, Portland, Seattle, or Victoria twenty-five hundred miles across the Pacific to St. Michael's Island, near the Yukon's mouth. Passengers are transferred there from ocean steamships to flat-bottomed steamers, and proceed thence to Circle City, 1,550 miles up stream. Forty-Mile Creek is about 1,800 miles up, Sixty-Mile Creek 1,900, and Fort Selkirk 2,000. Dawson is nearly half-way between Forty-Mile and Sixty-Mile. Parties for the Klondike are to leave the lower United States coast throughout August, but the transportation companies do not guarantee a through passage to any travelers leaving after the first of the month. Long before the Yukon is frozen solid, the huge floating cakes are perilous to navigation. Late expeditions from the coast for Dawson will probably be ice-bound, a gloomy experience in any event, but doubly so when hundreds of miles from one's destination. Transportation by the St. Michael's route costs from $150 to $200.

The other approach to the Klondike region is by steamers from San Francisco and the other ports to Juneau and then to Dyea at the head of Lynn Canal. The cost is about $40. The great number of passengers who have signified an intention

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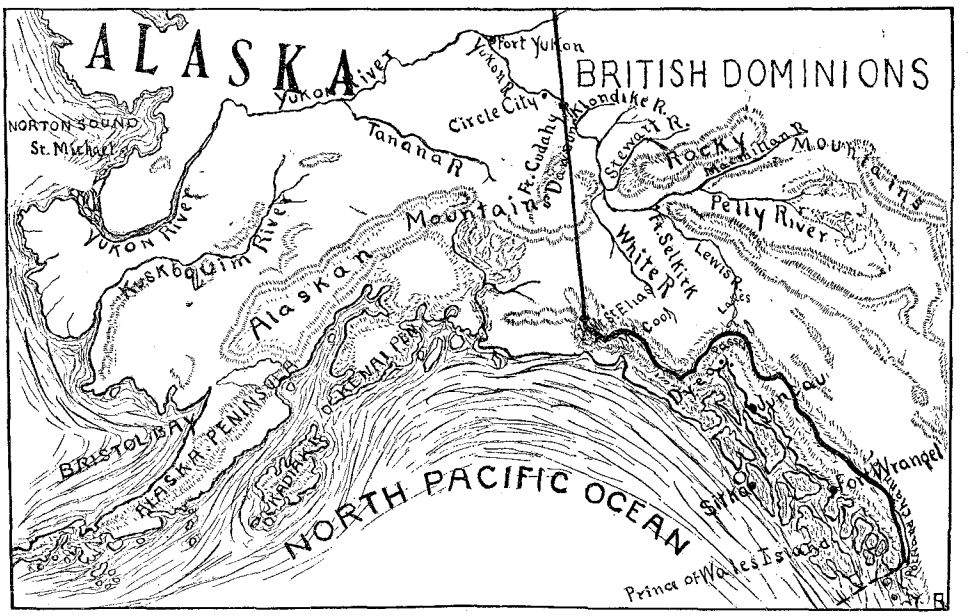
of sailing next spring by these routes has given a welcome impetus to the Pacific ship-building industry. Back of Dyea three passes lead over the high Alaskan mountains to the lakes which are the head-waters of the Lewis River, one of the confluents forming the Yukon. The crossing of these passes is a dangerous undertaking. For a distance of eight miles outfits have to be packed over by men, but for the remainder of the thirty miles' distance pack-trains are used. Once on the other side, the trains are discarded, and one must forage about for proper wood with which to build a boat, and then trust to luck to get down the lakes, Rapids, between Mud Lake and Lake Lebarge, and at Five Fingers on the Lewis River, about eighty miles south of its confluence with the Pelly River. The White Pass route, if carried out, as expected, will eliminate the first of these dangers. The starting-point for the White Pass is at Skaguay. Several hundred persons are already encamped there, and at Dyea there are many more. The steamers now on their way will soon have landed fifteen hundred persons. Skaguay is only a few miles from Dyea, and is said to be a more accessible landing-place than the latter because of deep water. The British Columbia Develop-



through the rapids, and down the Lewis and Yukon Rivers to the happy hunting-grounds. Many miners are carrying small boats from home, boats which can be taken apart and packed "knock-down"—*i. e.*, nearly flat. Fifty such boats have been built at San Francisco alone within the past few weeks. The journey from Dyea to Dawson requires about a month.

The Chilkat Pass is the highest and is the furthest north; the Chilkoot Pass has been the most used, but the White Pass is a thousand feet lower than the last named, and is the easiest of all. The trail on the first two passes is steep, and in the lake country two dangerous rapids are encountered—namely, White Horse ment Association, having built the trail over White Pass, acknowledges that this is but preliminary to the construction of a railway; it is even said that by this time next year the railway will be completed. If this comes true, there must be quick work. The distances by the passes are as follows: From the sea to Lake Linderman, about thirty miles; then across the lake about six miles; after which a portage of a mile or two is necessary to reach the head-waters of Lake Bennett, thirty miles long. A short overland journey is then required to the Caribou River, and four miles down this river brings one to Lake Tagish. The lake is about twenty miles long. Then follows a

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journey of six miles to Mud Lake, twenty miles long; then another river journey, this time of fifty miles to Lake Lebarge, with its thirty miles of navigable water. From this point there is a reach of over two hundred miles along the Lewis River to the Yukon at Fort Selkirk, and a further reach of a hundred and fifty miles along the Yukon to Dawson.

Packing freights across from Dyea to Lake Linderman costs from fifteen to twenty cents a pound, but the great rush has raised the price to thirty cents, and it is expected to go higher. Top prices will operate favorably in preventing many of the miners from getting through to the Klondike, and thus saving some from freezing and starvation. Snow has already fallen on the passes, and every one attempting the journey does so at the risk of his life. The passes are noted for their terrible storms, and the spring thaw is certain to disclose the bodies of many victims. Travelers thus overtaken have been known to crawl under some overhanging rock and remain there for days without food until the danger was past. Mrs. Schwatka, the widow of the Arctic explorer, having traveled extensively throughout Alaska, says that the passes are strewn with the skeletons of unfortunate miners who have been overtaken by cold and hunger, and that a like fate awaits many present travelers to the gold regions. "For God's sake," telegraphs an Alaskan expert, "stop the mad onrush of 'tenderfeet' to the Klondike country. Not one-tenth of those now on the way can possibly get over the divide into the lake region, where lumber must be whipsawed and boats built. This season there will be more blood on the Chilkoot trail than gold will wipe up, and gaunt want will beget murder during the long, dark winter. It has become almost the duty of the Government to warn people away."

Regarding other routes to the Klondike, The Outlook has already referred to the ambitious project of a rail and water way from Sault Ste. Marie to Hudson Bay, the Mackenzie River, and thence to the gold fields. Another route would start from Edmonton on a branch of the Canadian Pacific, and proceed three thousand miles over land, river, and lake to the Klondike. Another has been proposed by the citizens of Fort Saskatchewan, who have unanimously passed a resolution declaring that, in the interests of the entire Dominion, a wagon road and telegraph line should be immediately constructed from Fort Saskatchewan to the upper Yukon by way of Fort Assiniboine, the Lesser Slave Lake, the Peace and the Liard River Valleys. It would be almost an air line, and the total distance would not be more than eleven hundred miles. Two hundred and fifty miles of wagon road on the proposed route are now about ready for use. In his "Guide to the Yukon Gold Fields" Mr. Wilson speaks of yet another scheme of transportation—a delightful dream, and one which may be realized some day: "When the Siberian and Arctic Railroad shall become a reality, trains can leave Chicago by way of Winnipeg and reach the Yukon basin in three days' run. This road could run parallel with the Rocky Mountains and follow the high tableland all, the way to Yukon without encountering any obstacles whatever in an engineering sense; and the whole distance to the straits [Behring] would prove no more difficult than in building a road across our plain country." Mr. Wilson believes in the feasibility of a road which shall connect Asia with America by the way of Behring Straits.

The Canadians are showing much energy in planning improved transportation, and their British Yukon Company intends to place a fleet of ten to twenty steamers on the Yukon River at the opening of navigation next spring. The boats will be flat-bottomed and stern-wheeled, something like the old Mississippi River craft. Half of the fleet will ply between the White Pass trail and the Klondike; the other half in the Alaskan Yukon. The Yukon was one of the rivers mentioned in the Washington Treaty; by that treaty Canadians are entitled to the free use of that part of the river which flows through Alaska.

Intending travelers will be interested to learn that the agents of various leading accident and travelers' insurance companies have instructions from their home offices not to insure any person going to the Klondike. Not only is the hazard an extreme one, but when death takes place there is great difficulty in obtaining a proper statement of facts which may establish rightful claims.

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If travelers need protection on the way to and fro, so does gold itself. Mr. Weare, President of the North American Trading and Transportation Company, recently asked our Treasury Department for a revenue cutter to convoy a treasure steamer out of Behring Sea. He has now applied for a Gatling gun to be placed on that vessel, and after the Treasury officials had satisfied themselves that an attack by a gang of freebooters was likely, the request was granted. It is reported that the steamer, which will leave St. Michael's shortly, will have on board from one to two million dollars' worth of gold-dust from the Klondike.

At important points along the Yukon there are stations of the above-mentioned company and also of its rival, the Alaska Commercial Company. Unprecedented amounts of supplies are now on the way north, both for companies and individuals. At Juneau and Dyea there is such an accumulation that six months will hardly be sufficient to get it started. Great quantities of provisions are also piled up along the trails; in places the piles are as high as two-story houses. It will be impossible to move all the supplies this winter, but there is little danger of the spoiling of canned goods and of flour in stout canvas sacks. Supplies are carried on the backs of Indians, horses, or by Eskimo dogs. A hundred pounds is a load for a pack-animal, and the Indians carry from seventy-five to a hundred pounds apiece. Sledge-loads of supplies are pulled by dogs. At the present time about two hundred Indians and three hundred horses, assisted by a thousand miners, are engaged in packing over the trail. Both men and horses are nearly dead with fatigue, they have been worked so hard.

What supplies shall be taken, and what amounts? are questions continually asked. For an eighteen months' sojourn travelers should take as many hundred pounds. Returning miners have furnished the following list:

PROVISIONS

Bacon, 200 pounds.
Flour, 800 pounds.
Assorted dried fruits, 150 pounds.
Corn-meal, 200 pounds.
Rice, 50 pounds.
Coffee, parched, 75 pounds.
Tea, 40 pounds.
Sugar, 75 pounds.
Beans, 150 pounds.
Condensed milk, one case.
Assortment of evaporated vegetables and meats.

CLOTHING

Two suits of corduroy.
Three pairs rubber boots.
Three pairs heavy shoes.
Two dozen heavy woolen socks.
One-half dozen woolen mitts.
Three pairs woolen gloves.
Three suits of heavy underwear.
Two hats.
Two suits mackinaw.
Four heavy woolen shirts.
One heavy coat.
Three pairs of heavy woolen blankets.

In addition, tools, cooking utensils, and medicines will bring up the cost of the entire outfit to about two hundred dollars

As to actual living, when once in the Klondike, Mr. Dawson, Director of the Canadian Geological Survey, who spent a summer there, speaks of an abundance of white spruce in the Upper Yukon district admirably adapted to construction purposes. He adds that there are no areas of frozen morass, such as may be found in the Lower Yukon. According to him, the country could feed a large population; but when he made his report game was more abundant than now, especially the caribou and moose. The rivers and lakes teem with fish. As to crops, he believes that rye, barley, flax, and turnips can be grown. He avers that there is an area of about sixty thousand square miles of which a large proportion might be utilized for the cultivation of such crops, and where cattle and horses might be maintained in sufficient numbers for local purposes, as excellent summer grazing is to be found along the river valleys, and natural hay-meadows are frequent. This district is compared with that of Volovgda, in northern Russia, in the same latitude, which supports a population of a million and a half, although it has no minerals.

As a rejoinder to this opinion, a recent writer from the Klondike declares that the only way in which turnips can be raised is on the housetops, where a liberal coat of soil is put on, the heat from below and the light from above developing the vegetables.

Of course it is hard to get fresh meat

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in the Klondike, especially now that the game is not so plentiful; it is generally a matter of canned goods. At a Christmas dinner there last year the fresh meat used cost $19.50 a pound. Fish are frozen eight months in the year. Provisions are high, naturally, a dollar a pound for flour being a not infrequent rate.

The first woman who went to the Klondike camp has this to say:

When we got to El Dorado Creek, we lived in a tent until Mr. Lippy got our log cabin built. It is twelve feet by eighteen, eight logs high, with mud and moss roof, and moss between the chinks, and has a door and window. Mr. Lippy made the furniture—a rough bed, table, and some stools. We had a stove, and that was all we needed. I looked after the housekeeping and Mr. Lippy after the mining.

Everything we had to eat was canned. Things were canned that I never knew could be canned before. Of course we missed fresh food dreadfully, but we kept well and strong. We had no fresh milk or meats or fruits or eggs.

Amusements? Well, nobody bothered much about amusements. Every one was busy and kept busy all the time. I did my work. Mining is hard work—one doesn't pick gold off the ground. It is genuine toil, and when Mr. Lippy finished he wanted to rest. All men were about alike on that point.

A returned miner, who has become a cripple for life by reason of hardships endured in the Klondike, declares that in three years there he saw over two thousand graves made, a large majority of deaths being from starvation. He furthermore claims that much of the gold brought into this country does not represent the findings of returning miners, but has been confiscated from the effects of dead miners.

There will be in the Klondike, as everywhere else, provident and improvident folk, lucky and unlucky, but it is hardly a hazard to prophesy that the improvident and unlucky will far outnumber the others. Yet they all must live, though provisions be scarce. Not too soon, therefore, has the Dominion Government issued a warning that it will not be answerable for a famine in the Klondike. The Alaska Commercial Company declares that it is a crime to encourage men to go to the Yukon after the first of August, because of the impossibility of obtaining sufficient provisions there to supply the demand. Those best informed advise no one to go who cannot obtain at least four hundred dollars. In general it may be said that the strong, healthy man who journeys thither need not expect to return in like vigor, let alone any addition to his wallet, except he be without tendencies toward those ills peculiar to an Arctic climate and to a miner's life, and unless he have sufficient supplies to carry him easily through a year of prospecting. As to the prospecting itself, a Chicago girl who went to Alaska as a teacher writes that arriving miners will find every foot of the soil known to be rich in gold staked off and held by men of experience who have flocked to the Klondike from other mining points; the new men will be given to understand that there is no room for outsiders except on lands yet untried or in localities which the old hands do not care to work. Again, the new men will find the weather so rigorous as to prevent much prospecting, and they will find food and lodging so scarce and so high that it will take a small fortune to survive. It seems to be a widespread opinion that many of the new men will have paid the price of their gold fever to the transportation companies, which alone will profit by the misdirected enterprise. Even for experienced diggers the profits are often swallowed up in the expenses. True, in certain claims a yield from a hundred to five hundred dollars a pan is obtained; but the metal is mined slowly, in a small way, and with difficulty. Our teacher says: "I pity the people who come here under the delusion that mining life is anything comparable with what it was during the gold excitement in California." During the brief summer in Alaska the ground thaws out only a few inches, while the rest of the year the soil is like a solid rock—certainly a difference from California. Not only a lack of supplies, therefore, but also climatic conditions, forbid the Klondike journey to any but the stoutest and strongest. Summer is almost as much a dreaded season as winter, because of the great plague of mosquitoes, gnats, and horseflies. These insects are huge in size and poignantly certain in bite. Nets and gloves are everywhere in evidence.

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Protestants at Providence

By Washington Gladden

IN the case of President Andrews the one thing to be desired was that his associates in the teaching profession should free their minds about it. What the opinion of high-minded teachers would be could scarcely be questioned. If the teaching profession is to retain its rank and influence, such performances as that lately witnessed at Providence must be made unpopular, if not impossible. The subject is one on which teachers cannot safely be silent. Doubtless there are quarters in which it may seem hazardous for them to lift up their voices, but courageous speaking just now will save future trouble.

It was not essential that this protest should come from Brown University; but it could come from no better place, and the twenty-four members of the Faculty of Brown who have stood up to challenge the wisdom and the justice of the policy of their employers and governors have put the whole teaching fraternity under heavy obligations. It is beautiful to see how a plain statement like theirs demolishes at one stroke the defenses behind which the unhappy Board of Trustees had taken refuge. The revenues of the University have been handsomely increased under President Andrews's administration, and if they are now inadequate it is because the number of students has been nearly trebled. There is no evidence, they say, that gifts to the University have been seriously lessened by the President's utterances; the University has always been poor, and it is relatively no poorer now than it always has been; nor can the unpopularity of Dr. Andrews's economic theories have had any extended effect, since it was only a year ago that anybody knew of his qualified acceptance of what is characterized as the "free-silver heresy." Other causes might explain the meager benefactions of the last year.

But, however this may be, the question of revenue is not the primary question in the administration of a college. There have been colleges that were miserably poor in the goods of this world, and that did great work for their country and humanity; but there has never been a college whose teaching was dictated by money or any kind of material power which exerted any influence or kept anybody's respect, and there never will be. This is the truth which the protesting professors drive home with such unflinching logic: "On the one hand we have the problematical or imaginary addition of a certain number of dollars; on the other hand we have throughout the whole intellectual life of the University the deadening influence of known or suspected repression." No wonder these honorable men object to the imputation which the action of their governing board tends to fasten upon every one of them. The situation is intolerable; and it is to be hoped that they have succeeded in forcing that fact upon the minds of their employers. Here are words which should be memorable: "Interested in the most obvious manner in the material prosperity of the institution, more anxious than any others can be in its development and expansion, we nevertheless would not see its prosperity advanced, and we do not believe that its real prosperity can be advanced, by private suppression and politic compliance, for we are convinced that the life-blood of a university is not money, but freedom."

The able journalistic apologists of the Trustees appear to have discovered that this contention is unanswerable, for they have shifted their defense, and now boldly assert that the immorality rather than the impolicy of the President's beliefs is the true ground of his enforced resignation.

The doctrine to which he is supposed to have given his assent involved, it is said, a frightful spoliation of properties: the Trustees could not be justified in permitting a doctrine to be taught which must result in wholesale robbery. Yet it must be assumed, I think, that President Andrews, in common with most of the six millions of American citizens who voted a year ago in support of this doctrine, did not intend wholesale robbery, nor believe that it would be the result of the policy they approved. They did not believe that debts would be paid in fifty-

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cent dollars; they believed that the free coinage of silver by this nation would compel other nations to adopt the same policy, and that the result would be a rapid appreciation of silver, and a practical restoration of the old ratio. That may have been an unfounded expectation, but they are entitled to be judged by their own belief, when we pronounce upon the morality of their teachings. I have not been convinced of the validity of their reasoning, nor of the wisdom of their policy; but I am willing to admit that there is room for an honest difference of opinion. To say that this is a question upon which honest men cannot differ is to indict half a nation.

It is not upon this ground, however, that the Trustees of Brown University have rested their case. They have made it entirely clear that they did not consider the President's beliefs about the currency to have affected his character; they did not intimate that these beliefs were necessarily harmful; they only represented to him that the effect of avowing them might be to lessen the gifts to the University, and therefore desired him to suppress the utterance of them. The great need of the University, they argue, is money; money is largely in the hands of men who hold certain opinions; if opinions contrary to those held by the men of money are expressed by the President of the University, we shall not get their money; if, therefore, the President hold such opinions, let him keep them to himself, for the University must have money, and the duty of the President is to avoid offending the men who have the money to give.

This is the plea; and it is well to have it so clearly made. The Trustees of Brown University have done the cause of truth a great service in bringing this issue so distinctly before the public mind. The question is one that must be confronted by the governing board of every institution of learning in this land; for even institutions supported by the State have the same problem, in a little different form, to face. Especially, however, is the question urgent in all institutions which depend upon voluntary gifts. All these institutions need money; their trustees are apt to think that they need it very badly; the question which they must now consider is just how much they are willing to sacrifice in order to secure it. It is not a pleasant question for college trustees, or college presidents, or college faculties; it is going to require of them some honest searchings of heart and some careful estimation of the values committed to their charge. For if this country is to be safely guided through the troublous times that are now directly before it, it will be necessary for educated men to say a good many things that will not be at all palatable to some of those who have money, and who are quite in the way of giving it to colleges. I think that the liberty of telling this truth is worth far more to the country, and to the colleges, than all the possible endowments of the multi-millionaires.

It is not the colleges alone that are affected by this question. The churches are touched by it not less nearly. The churches, too, are supported in part by many men who do not like to have all of the Ten Commandments applied to modern industrial and social conditions. It is easy to alienate our supporters. And we are fain to think much of the good that can be done with the money of these men, and to wonder whether we should be justified in offending them. A little concession and compliance, a simple willingness to pass by on the other side when troublesome responsibilities thrust themselves before us—is not this the wiser course? Besides, we do not know much about these questions—and need not know, unless we choose! And by just keeping ourselves in proper relations with the men of money, and putting ourselves under certain slight obligations to them, how many facilities they can afford us of extending our work, of enlarging our influence!

The time is come for judgment to begin at the house of God. Let us think a little, now and then, dearly beloved brethren, of the good that we can do by being true witnesses for God, by keeping our souls free from all complicity with injustice and extortion. Let us not forget that money is not the first condition of usefulness in a church of Jesus Christ. Let us be willing to see church revenues shrink and salaries dwindle, if so be that the weak are defended against the strong and the kingdom of righteousness is established on the earth.

Churches and colleges are standing

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together to-day on the valley of decision. The question is a simple one—whether the things of the spirit are worth more than the things of sense; whether those who wish to see the kingdom of God prevail should put their main reliance on the weapons that are carnal, or on truth and freedom. We know what the Trustees of Brown University think about it, and what twenty-four men of the Faculty of that University think about it. I wish that all honest men, in all colleges, and churches too, would open their mouths and tell their fellow-citizens what they think about it.

I am going to hazard my reputation as a man of sane mind by saying that to me it is conceivable that a college should fail, for such reasons as are suggested by the Trustees of Brown University, of securing large endowments, that it should become poorer, relatively, year by year, and at the same time be doing more and more valiant and glorious service for the Nation and for humankind—drawing to itself an increasing number of the best students, awakening in them a higher kind of enthusiasm than we sometimes see in our richest colleges, and sending them forth to take up a kind of leadership which is greatly needed just now in America. This would require, of course, some sacrifices on the part of the teaching force; but there are men to whom that call would not be unwelcome—men who clearly understand that the life of a college or of a church, like the life of a man, "consisteth not in the abundance of the *things* which [it] possesseth"—men who would count it all joy to teach in the plainest rooms, and to live as frugally as German professors live, if only they might be free to speak what they do know and to testify what they have seen. Perhaps the day is coming when the best work of colleges can be done only by those which are known to be poor, and are determined, for the truth's sake, to keep themselves poor. If that day should come, the men who would have the least reason to rejoice in it would be the men who are now doing what they can to hasten its coming.

The Test of Character[1]

By Lyman Abbott

Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.—I John iii., 7.

SPIRITUAL life may be classified in these four categories: intellect, sensibility, will, and conduct. First, we think or perceive; secondly, having perceived, this perception arouses certain motive powers within us; thirdly, under the influence of these motive powers, we resolve what we shall do; and, finally, under this resolution, we actually do, perform, or fulfill.

A boy sees an apple on a bough. He says, I would like to eat that apple; I think I can; I will see if I cannot climb the tree; and finally he does climb the tree and get the apple. Now, he cannot get the apple unless he climbs the tree; and he cannot climb the tree unless he decides to climb the tree; and he cannot decide to climb the tree unless he wants the apple; and he cannot want the apple unless he knows that the apple is there. First, he must know; next, he must feel; thirdly, he must resolve; and, finally, he must act; and all the rest goes for nothing unless he acts. His perception of the beauty of the apple, his longing to eat the apple, his courageous resolve that he will climb the tree and pluck the apple, go for nothing, unless he actually does climb the tree.

We all recognize this in the general sphere of life. Business men perceive it in business. What is necessary to success in business? First, that a man have good business judgment. He must have what men call a business head. If he has not that, he will not succeed. But a good business head is not enough; he must have interest in the business. You say to your boy, "You might make a good business man if you would only bestir yourself; you have the capacity, but you do not care; you are indifferent." A good business man must have a business enthusiasm. But he may have these, and

[1] Sermon preached at Plymouth Church, Brooklyn. Reported stenographically by Henry Winans, and revised by the author.

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yet he may have a weak will and a poor performance. If he has ever so good judgment, and if when he is talking in the parlor he has ever so much enthusiasm for business, if in the morning he is half or three-quarters of an hour late at the office, and half to three-quarters of an hour early in getting away in the afternoon, he is not going to make a good business man. All the elements must enter in. He must have the judgment to perceive, the enthusiasm to inspire, the will to resolve, and he must act on that will. And, in the last analysis, we measure every one by the act. We measure men, not by what they say they believe, not by what they say they feel, not by what they say they are going to do, but by what they do. That is the test.

It is no less the test in religion. We must have the intellect to perceive—that is the creed; the emotion to act—that is the sensibilities; the resolve—that is the formulation of the decision, the choice between conflicting desires; and, finally, we must act. We measure all ethical life in this way. A group of men are sitting before a fireplace, and one reads the story of the horrible atrocities in Turkey. The first man says, "I do not believe it; the newspapers are great liars; these are sensational reports; it is not possible that even a Turk could do these things." And the second man says, "I do believe it; the testimony has been so uniform, it has come from so many quarters, I do not see how it is possible to disbelieve it. But what is the use of harrowing up your feelings about it? I am not going to read those accounts, and if I do I am not going to disturb myself about them; there is nothing to be done." The third man says, "Something ought to be done" (and he is very clear that somebody else ought to do it); "Great Britain ought to interfere, Russia ought to interfere, Congress ought to pass some resolutions, a relief committee ought to be organized, the churches ought to send money." And meanwhile the fourth man turns around to the table, and without saying anything he writes a letter to his Congressman: "Dear Sir: Cannot you introduce some resolutions expressive of American sympathy for the distressed Armenians?" And then he takes out of his pocket a blank check, fills it up, and sends it off to the Relief Committee. Which of those four has been the right man?

In the first place, then, intelligent comprehension of truth is an essential part of religious life. Those of us who are accounted as objecting to creeds object to them, not because they involve a clear conception of religion, but because the creed stops thinking. We are as far as possible removed from the agnostic who says all talk about God is sounding brass and tinkling cymbal. We hold that men ought to wrestle with the great problems of the divine government; they ought to concern themselves with the questions, Who is God? and What is the Bible? and What is the nature of Christ? and What is the nature of man? But they ought not to be satisfied to take anything that men thought on this subject in the sixteenth century, or in the fourth century, or in the first century, as final and conclusive. They are themselves to think upon the subject. This thinking is vital and essential; men are made by their thoughts; the thoughts are the foundations on which the whole fabric of life is built up. Teach men that God leaves them in a state of beatific, unconscious existence, indifferent to what goes on in the world, and that heaven is a state of unconscious existence, with all passion, all desire, all life taken out of it—in other words, put Brahma for God and Nirvana for heaven—and you will rock the great Hindu populations into a sleep. If you would awaken them from that sleep, and put in the telephone and the telegraph and the railroad, the first thing you must do is to put God in place of Brahma, and heaven in place of Nirvana, and eternal life in place of an eternal sleep. Or, teach men that God is an Allah who does not care for anything except his own special people; a God who is a man of war, a God who is cruel and vengeful, a God who has made laws but has no love, and you will have in their faith for the Deity an impersonated fate, and in practice all the fanatical, persecuting spirit which was seen in the Middle Ages when that was the conception of Jehovah, which was seen in Ireland when Cromwell had that conception of Jehovah, which was seen in Canaan when the Israelites had that conception of Jehovah, and which is seen to-day in Turkey with the Kurds fed

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on that conception of Allah. You cannot have a people under a cruel God and have a kindly people. The creed makes the man. According as he thinks, so will he be.

But the creed alone is not enough. The perception of the truth must be followed with a love for the truth. When the truth has been seen, the will must pursue it. That is the difference between belief and faith. Belief, theology tells us, is not intellectual; it is belief with the heart. What does that mean? Why, it means that kind of belief which has taken hold of the sensibilities as well as of the intellect. You belong, I will suppose, to the modern school of theology. You wonder at the old Puritan conception of a hard and rigorous God. You are half inclined to thank God that you are not as other men are, and especially that you are not as those old Puritans and the old Pharisees that preceded them. For your part, you believe that God is love. You believe that he is infinite in mercy; you believe that he counts all men his children; you believe that he takes them all in his arms to bless them; you believe that he is the Father of the whole human race. And you think, perhaps, that you are better for so thinking. I do not know whether you are better or worse. For to believe that God is love and not to love him is worse than not to know that God is love and not to love him. It is idle for the pulpit to present a God that is unloving and unlovable, and then insist on the duty of loving him. The heart cannot respond to an unlovely God. But if you have sat in these pews (and some of you have for nearly half a century), and have heard the love of God presented as never before since the days of Paul was that love presented by human lips, and have learned to believe that God is love in your heart of hearts—no, in your head of heads, excuse me—and then go out into life not loving him, what judgment will you write against yourself? We believe that we are immortal. We are sorry at least, possibly indignant, with the agnostic who does not believe in immortality. We are sorry, perhaps we are indignant, with the philosophy which represents men as animals, and this life as the whole life, and the coffin the end. We shrink back with horror from the declaration of such a man as John Morley, that when the body drops down into the black and horrible grave there is no hope of any life beyond. But are we living as though we were immortal? Are we stirred to our depths by the things that are not seen and are eternal, or stirred to our depths by the things that are seen and are transitory? Are we seeking after righteousness and peace and justice and goodness and truth, or are we emulating our neighbors and seeking as hard as they after dress and society and money and position? For our beliefs will rise up in the Last Day and condemn us if they have had no power to awaken our sensibilities.

There seems to be nothing that men are so afraid of as religious enthusiasm. I do not quite understand it. If there is an election pending, all those who have any interest in the election set to work to create enthusiasm. They write articles in the newspapers, make speeches on the platform, organize military and semi-military companies, plan barbecues, scatter tracts. Their aim is to make one half of the people believe that if the other half of the people carry the election the United States will go to pieces. They want to create an enthusiasm of fear and an enthusiasm of hope, and for the three or four days before the election if you read the papers on either side you are sure the other side has not a chance. For the aim in politics is to create a political enthusiasm. It is so in business. For my own part, in my business relations, I would a great deal rather have a man who is enthusiastic and not sound in judgment, than a man who is sound in judgment and has not any enthusiasm. And I will tell you why. If he has enthusiasm, I can educate his judgment; but if he has only judgment, I have never yet found a way of kindling his enthusiasm. We want enthusiasm in politics, we want enthusiasm in business; but we are afraid of it in religion.

Now why? I wonder—I will not say at you, I will not say at the church at large—I wonder at myself that I can really believe, as, God helping me, I do believe, that the Infinite and Eternal Energy in the presence of which we all are standing, the Power not ourselves that makes for righteousness, that fills all this universe with Himself and manifests Himself in a thousand blazing worlds out of the very

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extremity, and far beyond the extremity, of our vision—that this Being is a Being whose love is as great as his presence and his power and his wisdom, that his pity for his poor, suffering, sin-sick children was so great that he came down on the earth and walked in human form among men, that he wept our tears, shared our struggles, took on him our ignorance, suffered the burden of our sins, and all that he might relieve me from sin and tears and suffering—I wonder that I can talk of it without having my eyes full of tears and my heart so beating that my lips break down in utterance. Oh, if we did believe we should not be cold!

And yet this creed and this enthusiasm are all means to an end, and come to nothing unless they lay hold on the will and control it. For the citadel of the soul is in the will, and the man is not what he thinks—for he may stop there; not as he feels—for he may stop there; but as he purposes, resolves, and does. That is the consummation and the completion of his life, and all else is for that, leads up to that, and is as nothing save as that issues from the rest. The will is the citadel. The will determines the course and current of the life. The will makes the man what he is.

So it is to the will that Christ always appeals. When the rich young ruler runs to him, kneeling, eager, earnest, Christ says to him, Wilt thou enter the kingdom of heaven? Go sell what thou hast, submit to the same conditions the rest of us have submitted to, be poor as we are poor, then join our fellowship. Do you care enough for our companionship to do what we have done? The poor Israelite stands before Him in the synagogue. He says to him, Stretch out thy hand. If the man had said, I cannot, he would not have been cured. He meets the poor man at the Pool of Bethesda, fastens his eyes upon him, and says, Wilt thou be made whole? Every miracle recorded in the New Testament is co-operative with some act of will on the part of the cured. That is faith. Faith, not merely knowing; faith, not merely feeling; faith knowing and feeling, but also resolving and acting. The will is the citadel. This is the real measure of life. "Let no man deceive you," says John; "he that doeth righteousness is righteous." As though men were deceiving! And in very truth they have been deceiving through all these centuries; deceiving others, deceiving themselves. So in the Old Testament time there were hundreds of men teaching, If you go to the temple, if you support the priest, if you offer sacrifice, that will do in lieu of righteousness; and the prophets had to say over and over again, No, it is not true. "He that doeth righteousness is righteous." "What doth the Lord require of thee? Do justly, love mercy, walk humbly with thy God, cease to do evil, learn to do well." Over and over again the prophets had to repeat this message. In the mediæval ages came again the same necessity. I do not suppose the Roman Catholic theologians taught, certainly educated and intelligent theologians never taught, that men could buy their way into the kingdom of heaven by paying for indulgences; but the common people understood that they could go on with their sin, their pleasures, their life, and could help to build St. Peter's Cathedral, and that would pass them into heaven. What strange, ignorant people those old Jews were! and what a superstition the doctrine of indulgences was! But have you never heard the same in a Protestant pulpit? Have you never heard it said substantially, If I simply believe that Jesus Christ died and suffered for me, then I am brought into the kingdom of God, and I can do as I please? Have you never had in your own thought the notion that we are saved, not by being helped to be righteous, but by having something that takes the place of righteousness? Jesus Christ came into the world, suffered, taught, died, not that we might be saved without righteousness, but that we might be made righteous in thought, in sensibility, in will, in life. "He that doeth righteousness is righteous." And no one else.

Men in the church hear a sermon, and say, Yes, that is right. Reverence, wilt thou obey God? Reverence says, Yes, I will obey God. Faith, wilt thou obey God? Faith says, Yes, I will obey God. Hope, wilt thou obey God? Hope says, Yes, I will obey God. And the man says, I am a Christian, I am Christ's man; and then he goes out. But on Monday morning he asks Acquisitiveness, Wilt thou obey God? and Acquisitiveness says, No,

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I will not obey God; and he goes out into society, and Approbativeness says, Oh, no, I am going to obey society; and he says to Ambition in politics, Wilt thou obey God? and Ambition says, Oh, no, I am a successful politician, I am going to obey the machine. The man is not a Christian; he has not got yet the surrender of the whole soul to God; he is not Christ's man.

You have come in here, perhaps, this morning, my friend, knowing that you are a sinner; perhaps in discouragement and in despair of yourself; perhaps you will say, I cannot be a Christian, I do not believe in the Trinity, I do not believe in Atonement, I do not believe in the Divinity of Christ, I do not believe in the inspiration of the Scriptures, I do not believe in any of these things—I cannot be a Christian; or perhaps you say, I cannot be a Christian, I have no feeling, my heart is like a load of ice. How about that will of yours? *Wilt* thou be made whole? Do you want to get rid of the pride? Do you want to get rid of the passions, of the approbativeness, of the selfishness? If you do—how much? I can help you; your friends can help; your God can help you; but neither pastor, nor friend, nor God can act for you. Rise up, take a grip on life, say, God helping me, I will do the thing he calls me to do, I will be the man he calls me to be; and in that act and in that hour you open the door and he comes in to you. Christ never once measured a man by what he thought or by what he felt; he always measured men by what they willed and purposed and by what they did. Are you ready to say, I will transact my business in my store and my office as Christ would if he were in my office? You have a quarrel with a friend: are you ready to say, I will look in the New Testament and see how Christ advised men to settle their quarrels, and I will settle mine in that way if I can? That is the question. You believe in God—that is your creed. You reverence God—that is your worship. Do you obey God? The answer to that is your life.

Children and Good English

By Kenyon West

THERE have recently appeared in The Outlook articles and letters which impress me as invaluable both in subject and treatment. They have been concerned with the children; with various aspects of their training, with the literature best fitted to their highest development. One of these articles is a contribution to The Home Club, and is made up of quotations from a paper in the "Journal of Pedagogy" for December, 1895, written by Dr. Samuel Thurber. The gist of this paper is that the responsibility for the English used by our children does not rest with the teachers of the schools, but with the home.

This is a most vital truth, too apt to be disregarded by the average busy American. When parents send their children to school, they often expect far too much of the teachers. During the plastic years of infancy and childhood the children have perhaps lived in homes where grammatical rules were habitually disregarded. They have no sooner learned to talk than double negatives, words such as "ain't" or "hain't," "hadn't ought," "it don't," "he don't," "you wasn't," etc., not to mention slang words, have become their stock vocabulary. Hours out of school, evenings, early mornings, are subject to the same influences. What can the teacher do to counteract these pernicious influences? That he can do very little is proved by the many instances in which men of culture and education have never been able to conquer the habits acquired in childhood. How often we hear faults of structure and of abbreviation, slipshod, careless enunciation, even in the pulpit! Only this last winter I heard a famous Southern orator lecture, and make use of "he don't," and many other inexcusable blunders. When these blunders are so distressingly common, not only among those of the mercantile class, or among those whose advantages of culture have been limited, but even among professional men, men who have enjoyed collegiate training, does it not prove that there is

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urgent need of reform? Over the mistakes of a man of little or no education we cast the mantle of a wise and sympathetic charity; but the offenses against good taste which the man of culture (?) commits ought to be viewed with impatience. In a country peculiarly favored with the best schools and colleges, every one has been more or less thoroughly drilled in the technicalities of English grammar; failing these advantages, he, by means of the books within his reach at all times, has companionship with the best writers, whose style is the surest and safest guide; why, then, is the language which we hear from the lips of the average American so deplorable an example of failure to regard the simplest rules of structure and abbreviation? The people of the United States lead the world in so many ways; why, then, be behind other nations in the use of that glorious "mother tongue" which is our most precious heritage from the past?

I am a patriotic American, and I will strenuously fight against much of the criticism hurled at us by foreigners. There is, for instance, little justice in the conventional criticism of what they are pleased to call our "nasal twang." Some Canadians—many of them, in fact—have this twang far more and in a much more disagreeable form than even the Down-East Yankee. It is not necessary to fling back any criticism on the different dialects and perversions of the Queen's English in the various counties of England. But my point is this: Blunders of speech among educated people are far more common in the United States than they should be. Dean Alford says: "The language of a people is no trifle. The national mind is reflected in the national speech. If the way in which men express their thoughts is slipshod and mean, it will be very difficult for their thoughts themselves to escape being the same. . . . Every important feature in a people's language is reflected in its character and history."

That word "slipshod" expresses so well the characteristics of our national speech. We err, not because we do not know better, but because we are careless and do not stop to think.

There is great charm in the study of the history of words, of their origin, their different changes in the progress of time, of the subtle and delicate shades of meanings in them. A study of pronunciation, of emphasis and stress on syllables, is also of much interest and value. But many people who take pleasure in such study find, when they begin to talk, that they are betrayed into many mistakes simply because of carelessness. I have heard a man argue for half an hour about the correct pronunciation of Shakespeare's birthplace, and of the word "drama" or "Diana," who, in the course of his argument, was twice guilty of using a double negative! I shall never forget that one of my teachers once called me up to his desk and asked me to read aloud from the blackboard, "Did you or did you not?" I read it, putting in the "j" as many of us usually do when we speak quickly, making it "did jew or did jew not?" That teacher was an expert in pronunciation, and under his guidance we enjoyed many fascinating excursions into the wide realms of words, "chasing a panting syllable through time and space, starting it at home and hunting it in the dark, to Gaul, to Greece, and into Noah's Ark." And yet when that teacher *conversed* with us upon familiar terms he was guilty of many and many an error in grammar which he would have been the first to correct in writing. O consistency, thou art a jewel!

I am glad to notice that public attention is being called more and more to the necessity of careful and correct speech. Articles in the New York "Tribune," The Outlook, and elsewhere are favorable signs. Reforms must begin with the children. Vices of language as well as of conduct can be uprooted so much more easily before habits become established. If the home life is what it should be, if the child hears only refined and correct English from his earliest years, there is little danger that any one outside will influence him to his harm. A certain little boy I know had never heard in his home any abbreviation but "isn't" for is not, "hasn't" for has not, "doesn't" for does not, and so on. I do not think he had been even warned in regard to the avoidance of the incorrect abbreviations. One day while playing with a friend he heard the word "ain't." (By the way, our English critics should bear in mind that this

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word came to us directly from the mother country, and is still in use there.) Of course he imitated his friend when he came home. Every child is imitative. That is the way he grows and develops. His mother simply said, "Never use that word." "Why?" And she told him. The next day the mother used the word hoping he would notice it. Quick as a flash he exclaimed, "You said 'ain't' then, mamma." "Why, so I did. I mustn't do it again, must I?" A few days after that the word was used again by the boy. But when his mother looked up, ready to administer a reproof, she caught a mischievous look in the boy's eyes. Then he laughed outright. "I said that on purpose, mamma, to see if you would notice it."

It is by training the observing faculty that we accomplish wonders in the education of our children. If a child once attains to the point of noticing mistakes in others—not at all in the critical, carping spirit, for that is indeed to be deplored, but in the same way as he notices the shape of a man's nose, or the expression of his eyes, or sees that a rose is red and a dandelion yellow—he himself is safe. I remember once overhearing a talk between a lady and a bright, clever girl, who at school had made a study of words, and somewhat prided herself on her freedom from the use of slipshod English. The lady said: "What a strange expression that is, 'Thinks says I.'" "Why," said the young girl, "I never heard it. It's an impossible expression."

The lady did not say, "Why, you yourself sometimes use it," but she said, "Listen to others and then tell me what you think."

I was told that the next day the young girl came to her kind critic. "Mrs. ——, I not only heard Edith Parks say 'Thinks says I,' but I heard myself say it! I was so surprised."

Is it not fair to assume that she never heard herself say it again?

Let us cultivate this glorious faculty of observation in our children. Let us cultivate it in ourselves. Not in the critical, superior spirit, but in the spirit of humility, of enthusiasm for what is beautiful and worthy. Let us observe not only the defects of speech but its beauties, as we should notice the hue of the flowers, the forms of trees, the sunset glow in the western sky.

I have a boy of eight. Of course I am looking forward to his future—where he will be educated, what career will be his choice. I value a college education very highly. I value the study of foreign languages, for I am convinced that the treasures of thought and of expression in the Greek, the Latin, the German, the French, can never be fully revealed by even the best translations. But I say in all sincerity that I would prefer that my boy should never know a word of Greek or Latin or Italian or German, that he should never have the peculiar joy of reading Homer or Dante or Goethe or Plato in the languages which they used with so much power and charm, if in his devotion to these fascinating studies he should be tempted to neglect the correct speaking and writing of English. English should stand first always.

Though it is true as Dr. Thurber says, that "the vast complex of influences which affect the character environ the child before his school age," I think teachers should try very hard indeed to have more oversight of the speech of the children in their care. If the home influences are not what they should be, it is essential that the school influences should be. Even if it take time to correct vulgarisms in speech, it should be done. Let there be fewer recitations, less rage of competition, less crowding of studies. Let me cite an instance of a bright little boy of my acquaintance whose teacher evidently had never corrected him when speaking, and evidently the home influences had not been good. This boy of ten was playing with a boy of seven whose mother did not think him physically strong enough to bear as yet the stimulating atmosphere of school life. Finally the boy of ten began to crow over the boy of seven, saying: "Funny you can't spell that word in that book! You had ought to go to school. It ain't a hard word to spell. Why, I can spell enough sight harder words 'an that. I wish you could hear 'um. I study gography an' grammer. You don't know nothing 'bout 'rithmetic, I 'spose. You wasn't ever at school." And so on. I heard many expressions which were far from being good English. And even

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though the range of expression on the lips of the boy of seven was somewhat limited, he was guilty of none of the slips which spoiled the speech of his companion. Finally he himself lost patience and exclaimed: "Well, even if I don't know about arithmetic, I say you weren't instead of you wasn't. Why do you say it?"

"Why ain't it right?"

"Because it isn't."

I felt tempted to tell the poor neglected child that he should learn a few things about the structure of his own language before he could consider himself so wonderful a scholar! Much of the conversation which daily assails our ears is made up, not only of mistakes, but of slang. This is a subject which would lead us far, and cannot be discussed here. But I would just like to suggest that altogether too much of the fiction of the day—that published even in the "Century," in "Harpers," in the "Youth's Companion," and in other excellent periodicals—is far too realistic. At least it gives the dialect of the common people too exclusively. Many youthful readers who are easily influenced are injured very much by this fiction. The antidote to much of the "chatter that assails" is to be found in what Matthew Arnold called the best that has been *said* and thought in the world. That *best* is not to be found often in the stories which the editors publish in order to be popular and cater to the crowd.

Slang, therefore, should be noticed and corrected in the children.

The importance of distinct enunciation should also receive emphasis. Let us have more care, not only in the selection of words, in their correct pronunciation, but also in giving each syllable its full sound. It is not only the small boys and girls who in this respect are careless and hasty. Older people leave off their "g's," say "um" instead of "them," clip off words in the middle of sentences, and cut off the final sounds.[1] Then the beauty of modulating the voice, not keeping it always upon the same key! Let the contralto tones occasionally come out in beautiful and refreshing contrast to the soprano. Children can be trained in the use of the voice without making them self-conscious. Here, as in every case, good models are essential. Teachers and parents should watch themselves and watch the children. It should be one of the high aims of life to cultivate refined, correct, and beautiful speech.

Robert Jeffery: A Famous Castaway

By Forrest Crissey

WHILE no hero of history or fiction will ever become half as dear to the boyish heart as Robinson Crusoe, it is a mistake to suppose that Alexander Selkirk, whose strange adventures on the lonely island of Juan Fernandez furnished Daniel Defoe with the basis of his wonderful romance, was the only castaway who passed through similar terrors and sufferings. Buried in the musty records of England's Admiralty Office are many narratives which are scarcely less thrilling than Defoe's fascinating account of poor Crusoe's imaginary experiences, and have the additional charm of actuality to commend them to the interest of the young reader. Of all these records none deal with a career more romantic than that of Robert Jeffery, who was a mere lad, little more than a boy, at the time when his remarkable adventures brought him to the attention of the British Parliament and made him the hero of the day.

Young Jeffery, who lived with his mother in the little Cornwall town of Polperro, fell into the hands of a "press-gang" when eighteen years of age, and was put into service upon her Majesty's

[1] I have heard students of Yale and other universities speak in such a slipshod, choppy, miserable way as to be scarcely intelligible. I am glad to know that more attention is now being paid to English at Harvard, and that organized effort is being made in some of the colleges to further distinct enunciation and correctness in speech. I do not fear that students will not write well, with ease, finish, and often elegance. It is their *speech* which is perilous. Mr. Hoekstra's recent address at the Rochester commencement was a forcible argument in favor of making the study of English speech an essential feature of higher education. He said that the proper remedy for the lamentable state of speech now prevalent was to be found in the family and the primary school; but "since they do not do the work properly, they should be spurred to it by the universities." This is most encouraging; and when newspapers of the authority of the New York "Tribune" emphasize these things by excellent editorials, we have indeed advanced a stage in the progress of the race!

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sloop-of-war, the Recruit. Having been a blacksmith's apprentice in his native village, he was assigned to duty as armorer's mate. The voyage went well with the youth until, as the vessel approached the West Indies, the supply of water became low. He had good cause to remember that it was Saturday evening, December 12, 1807, when they drew near to what appeared to be an island. Being very thirsty because of short rations of water, and knowing that each member of the crew was entitled to a certain daily allowance of spruce beer, he had determined, with the reckless decision of youth, to slake his thirst. On his own responsibility he drew from the tap two quarts of beer and drank all save a small but tell-tale remainder. The day following the captain discovered what had happened. He drank heavily, and at six o'clock in the evening went on deck and inquired of the first officer the name of the barren island near them.

"Sombrero," answered the mate. Then he demanded to be informed if the Recruit had any thieves aboard. He was told that there were two among her crew. Upon his orders his pistols were brought to him and the ship's painter was summoned to his presence and told to paint the word "Thief" upon a large tarpaulin. Then Jeffery was sent for, and appeared without shoes or stockings, as the summons had found him. Next came the cruel command to lower the ship's boat, wrap the boy in the tarpaulin, and immediately transport him to the desolate island, there to be left without food, water, firearms, tools, tinder-box, or aught but the clothes which he chanced to have on at the moment.

The men who unwillingly executed this brutal order gave the helpless and terror-stricken lad a pocket-knife, a pair of shoes, and a handkerchief. At daybreak a glance showed Jeffery that the island was a mass of barren rocks. The ship was still in sight, and he yet hoped the captain would relent and send the boat to take him on board. He did not know that one of the lesser officers had interceded for him and had been peremptorily silenced; but, as he saw the Recruit speeding away, he first realized the terrible situation to which he had been abandoned.

At the Barbadoes the relentless captain joined the flagship of the squadron. His cruelty was secretly reported to the admiral of the fleet, who commanded him to return immediately to Sombrero and leave nothing undone to effect the rescue of Jeffery. Two months after he had left the lad to his awful doom, the captain and a large portion of the Recruit's crew landed upon the island. Although every rod of its surface was eagerly searched, all that was found consisted of hosts of nesting sea-birds, the handle of a tomahawk, and a pair of seaman's trousers. The only vegetation upon the vast heap of rocks was a scant growth of shriveled grass, and not a drop of fresh water was discovered. The tomahawk and the tattered garment suggested that the youth had been murdered by visiting savages and his body carried away or flung into the sea.

On his return to the flagship the captain reported that Jeffery had doubtless been picked up by a passing vessel. This explanation was accepted by the easy-going admiral, who discontinued all proceedings against his inferior officer. Two years passed, when the dark chapter in the history of the captain was suddenly brought to light by a letter to a member of Parliament, from a person who considered himself the victim of ill treatment at the hands of the admiral. The result was a thorough Parliamentary investigation, a court martial which brought out the facts, and a unanimous verdict dismissing the captain from the service. But this was not the end of the matter. Mr. Cobbett, in his famous "Weekly Register," stirred the press and people of England to an intense interest. A leader in the House of Commons forced the Government to instruct the British Minister to the United States to make a report upon the case. When that document reached London it increased the popular excitement to a tremendous pitch, for it contained the sworn statement of Robert Jeffery that he had been rescued by an American vessel and taken to Marblehead, Mass., where he had since been employed and was then living. He gave, with absolute correctness, the date and place of the missing sailor's birth, and the true history of his abandonment upon the island of Sombrero.

In his statement he did not, however, enter fully into the details of his deliverance. This, and the fact that the affidavit

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was signed with a cross, indicating that its maker was unable to write his own name, brought a most startling and unexpected element of uncertainty into the case, which added fresh fuel to the fire of public interest in the romance. This came in the form of a letter from the mother of Robert Jeffery, still living in his native village. It was published in the newspapers, and contained the statement that she feared that the author of the affidavit from Marblehead was an impostor, and not her son, for the reason that Robert was able both to read and write. The mother also stated that the outcome of the affair was of the utmost possible importance to her, as the disposition of certain property depended upon the establishment of the fact that her son was alive.

Mr. Cobbett, realizing the popular admiration of the navy, continued his agitation, and demanded of the Government leaders to know if its care for the interests of the "jolly tars" should be allowed to cease with the discharge of the captain from the service. This compelled immediate action, and a naval captain was sent in his vessel to bring the lad from Marblehead to Liverpool. The return of the ship was the great event of the day, and as soon as the youth reached London he was lionized as if he were a returning conqueror. The wealthy lavished gifts and honors upon him, and the humbler people paid him the homage due to a hero from their own ranks.

The pressure of public opinion caused the disgraced captain, who had so contemptuously abandoned the helpless boy to a cruel death, to send his agents to Jeffery and settle upon the latter a snug fortune. This was done upon the agreement that the youth should return to Polperro and live there with his mother. It cannot be doubted that the humiliation of the heartless officer, who was compelled to witness the proud return of the boy in one of her Majesty's ships, which had been specially dispatched for him, gave Robert Jeffery as much satisfaction as did the "peace money" which his former master paid to him.

Meantime the mother of the lad was eagerly waiting the appearance of the hero of the hour in her little village home. Her anxiety was intensified by the fact that she had not yet become thoroughly convinced that the returned Robert Jeffery was indeed her son. She struggled between hope and fear, almost dreading the moment when she would look upon his face and at last know the truth of his identity. On his journey from London to Polperro Jeffery was in care of an attorney's clerk. Shortly after leaving Plymouth they were met by Robert's stepfather, who instantly perceived that the young man was in fact the lost Robert of his own household. This forerunner immediately turned about and hastened back to Jeffery's native village, leaving the young man and his companion to follow in a more leisurely manner.

When, at last, Robert approached the village in which his boyhood had been spent, his ears were greeted by the clanging of church bells and other sounds of demonstration such as the little town had never before heard. For a moment he was unable to realize that this tumult was in honor of his own return; but as this fact dawned upon him his emotion was almost as great as when put ashore on Sombrero—but of how different a kind! His old neighbors gave him a splendid welcome, but they were filled with suspicion and distrust against the lawyer's clerk, and the stranger would undoubtedly have received harsh treatment had not Robert vouched for his friendliness.

The meeting between the mother and her rescued sailor boy was deeply affecting. At first she was stunned and confused, and appeared momentarily uncertain that he was really her son. Then, as all doubts vanished, she became well-nigh wild with joy.

Robert's account of his life upon the island was as follows:

As the Recruit disappeared from view, the morning after he had been landed upon the island, he gave himself up to despair; but his thirst soon aroused him to action, and he set out in search of water. Finding several pools which were clear and limpid, he unhesitatingly began to drink from them. To his horror he found that they were salty, and the few swallows of their brackish water greatly aggravated his thirst.

Then the terrible fear flashed upon him that the island might be barren of streams or even pools of fresh water. Hour after

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hour he clambered over the sharp rocks, closely scrutinizing every nook and crevice, but to no avail. Meantime the tortures of thirst increased with each moment, and the most awful fate seemed surely in store for him. The third night, however, brought relief from an unexpected source. A gentle rain fell, and as soon as the light was sufficient to disclose the little pools which had formed in the shallow basins in the surfaces of the higher rocks, he crept forth and eagerly sipped enough of the refreshing rain to partially relieve his distress. But a survey of the field by daylight convinced him that the supply of water in the more open and exposed places would become quickly evaporated, and he must devise some means of securing that which had collected in the deeper crevices of the rocks. The fortunate finding of a large feather dropped by one of the huge gulls with which the island swarmed immediately solved this most important difficulty. With the pocket-knife which one of the sailors had given him when he was put ashore, he cut the long quill from the feather and fashioned a "sucker," which enabled him to secure a temporary sufficiency of liquid refreshment before inaccessible to him.

No sooner were the pangs of thirst appeased than hunger pressed its demands. He first attempted to kill one of the gulls, but all of his efforts in this direction were futile. Then he searched the shore and rocks for their nests. The one egg which he found was so thoroughly decomposed that he was unable, even in his famishing condition, to eat it.

As he wandered along the beach, his limbs trembling from extreme exhaustion, he came upon a quantity of the green bark of a tree which had been washed to the shore. This he chewed, and his terrible cravings were relieved.

One morning, while indulging in this vegetarian feast, and looking wearily out to sea, he caught sight of a tiny white speck upon the horizon. His hopes became instantly excited, and, as the speck developed into the distinct outlines of a sail, he felt sure that deliverance was at hand. When the big merchantman approached the island, Jeffery flaunted his handkerchief with all the energy that he could command. But his hope was turned to bitterest despair, for the ship passed on and disappeared from view. Four times was this cruel experience repeated, not one of the vessels giving the slightest heed to his frantic signals.

Finally he dropped to the beach, completely overcome with exhaustion and despair. There he was found by the crew of a small American vessel. The vast flocks of gulls which hovered about the island had excited the curiosity of the captain of the craft.

The sailors immediately carried Jeffery aboard the ship, where he was tenderly cared for, and finally landed at Marblehead. The sympathetic inhabitants of the famous Massachusetts coast village gave him clothes and employment, and he remained among them until her Majesty's ship came to summon him to England, where he received the honors and good fortune which have already been described.

The presence upon the island of the tomahawk handle and the pair of trousers, found by the captain of the Recruit, was never explained. They were doubtless left there by some venturesome fishermen who visited Sombrero after Jeffery had been rescued. Jeffery's signing the paper with a cross was merely a whim.

Once and Forever

By Susan Coolidge

Our own are our own forever, God taketh not back his gift;
They may pass beyond our vision, but our souls shall find them out,
When the waiting is all accomplished, and the deathly shadows lift,
And glory is given for grieving, and the surety of God for doubt.

We may find the waiting bitter, and count the silence long:
God knoweth we are dust, and he pitieth our pain;
And when faith has grown to fullness, and the silence changed to song,
We shall eat the fruit of patience and shall hunger not again.

So, sorrowing hearts, who humbly in darkness and all alone
Sit missing the dear lost presence and the joy of a vanished day,
Be comforted with this message, that our own are forever our own,
And God, who gave the gracious gift, he takes it never away. —*Sunday-School Times.*

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Books and Authors

Congregationalists in America [1]

The last few years have witnessed a revival of interest in all that pertains to the Pilgrim history and the Pilgrim polity. This revival probably dates from the International Congregational Council in London in 1891. Before that, of course, great scholars like the late Dr. Henry M. Dexter had devoted their lives to a study of what may be called the Congregational Origins. But since then the number who have written on this subject has largely increased, and the works have been of a more popular character.

On both sides of the water this interest has been growing. Travelers now visit Scrooby, Austerfield, Boston, and the other homes and haunts of the Pilgrims in the eastern counties of England, whereas a few years ago the places from which our fathers came were almost wholly neglected by tourists. The places where the Pilgrims dwelt in Holland have also acquired a new fascination, and are yearly visited by their children, as the old-time shrines have long been visited by those of other faiths. Among recent English writers on this subject may be mentioned first of all Dr. John Brown, of Bedford, whose books, written with great erudition and in a fascinating style, are unsurpassed; also the briefer works of Dr. Mackennal and the Rev. J. Gregory. On this side of the water the chief writers on this subject have been the Rev. E. H. Byington, D.D., the Rev. Morton Dexter, and the Rev. A. H. Bradford, D.D.

The most scholarly book on Congregationalism as a polity remains to be mentioned. It is that of Professor Williston Walker, of Hartford Theological Seminary. The most popular treatment of the American side of this subject is the work the title of which is at the head of this article—"Congregationalists in America," written by the Rev. A. E. Dunning, D.D., the editor of the "Congregationalist."

Incomparably the greatest American authority on the Pilgrim polity was the late Rev. H. M. Dexter, D.D., Dr. Dunning's predecessor as editor. What he did for scholars and ministers Dr. Dunning has tried to do for the common people. As a general exposition of the subject which he treats, Dr. Dunning's book is worthy of commendation. It is popular in its style, clearly written, and within the comprehension of the average layman. It does not profess to present original investigations. The scope of the work is indicated by the titles of a few of the chapters. After treating of the genesis of Congregationalism in England and its sojourn in Holland, he takes up among others the following subjects: "Growth and Awakening," "The Half-Way Covenant," "The Unitarian Departure;" then in successive chapters he shows what Congregationalism has done, in Organized Work, Education, Literature, and for the newer parts of the country.

The book is well adapted for popular circulation. Those who desire to know concerning the organization and history of the various Congregational benevolent societies; about the colleges which have been started by Congregationalists; of the theological seminaries under their direction, and especially what the sons of the Pilgrims have done in the West, will find this an admirable compendium of facts and figures. Some of the chapters are written by others than Dr. Dunning. The introductions are by the Rev. R. S. Storrs, D.D., and Major-General O. O. Howard. "The Story of the Young People" is written by the Rev. F. E. Clark, D.D., founder of the Society of Christian Endeavor; the chapter on "Congregational Literature" by the Rev. H. A. Bridgman, one of the editors of the "Congregationalist;" the chapter on "Visible Unity" by the late Rev. A. H. Quint, D D. Our chief criticism is that the book shows signs of haste and is not written with proper accuracy. One illustration we find in the case of the Professor of Theology in Chicago Theological Seminary. How so well informed a man as Dr. Dunning could have confused the Rev. George N. Boardman, D.D., Professor in that Seminary, with the Rev. George Dana Boardman, D.D., the eminent Baptist preacher and leader, is hard to explain except on the score of carelessness. This is an illustration of the kind of inaccuracy to which we have referred. The book in some places has the appearance of something having been made to order. We speak thus freely because Dr. Dunning, both by natural ability and training, is able to write on the Pilgrim history and polity as are few men in our country. Notwithstanding these criticisms, however, it must be granted that this is the best résumé of the subject within reach of the American reader.

Dr. Dunning is always catholic in his spirit and generous in his judgment. His outlook is large, and his sense of perspective and proportion accurate. Ecclesiasticism in itself is always an evil, but an earnest attempt to understand the origins and the working of any faith is greatly to be commended. Behind every creed of the present day is something of truth. The children of the Pilgrims have prided themselves on their ecclesiastical flexibility; this has been carried even to the neglect of their history. The story of the Pilgrim Fathers is extremely fascinating. The Congregational churches of the New World have roots running back to the Puritan Revolution, and to a long period before that. That story is

[1] *Congregationalists in America.* By A. E. Dunning, D.D. The Pilgrim Press, Boston.

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worthy of careful study. It should be known in the churches and taught to the children. It is the outgrowth of what Thomas Carlyle has called "The Last of the Heroisms." The achievements of Congregationalists in this country also are worthy of being more widely known, for they are a part of the life of the Republic. The descendants of the Pilgrims were the founders of education in the United States. The Christian college owes its existence to them. They were also the founders of American missions. The greatest evangelists of the American Church, like Edwards, Bellamy, Finney, Kirke, and Mills, were or are Congregationalists. To this day the amount that they raise for missionary purposes in proportion to their membership is far in advance of that of any of the larger denominations. They not only lead in the amount which they give per member, but also, if we mistake not, they are second in the aggregate amount. They have not grown as rapidly as some other denominations because the ecclesiastical spirit has had a smaller place among them. During the action of what is called the "Plan of Union," of which Dr. Dunning treats, large numbers of churches in the Middle States which were originally Congregational became Presbyterian. In the old days it was said that there should be no Presbyterian churches east of the Hudson River, and no Congregational west. That was in the time when it was supposed that the westward limit of the Nation would be the Alleghany Mountains. Since then all has changed, and the denomination has moved swiftly westward. Its members often say that it is a spirit rather than a polity, and they point to the changes which have taken place and are taking place in the other forms of polity as an illustration of the growth of that spirit. Episcopalian and Methodist Bishops have warned their people against the Congregationalizing tendencies in their respective churches. It is well known that a large proportion of the Presbyterian body is essentially Congregational in its spirit and its methods. One large church in New York never had a Presbyterian pastor. Most of these facts are admirably stated by Dr. Dunning in his book.

Cicero and His Friends[1]

To those with whom M. Boissier's "Ciceron et ses Amis" has been a favorite book ever since its publication it has seemed strange that so attractive and instructive a volume has not before been translated into English. This book takes Cicero out of the well-accustomed niche into which school-boys have put him, out of the eternal environment of orations against Catiline and for Archias, and put him before us, no longer a portentous pedagogue, but a human, humane, erring, vain, sensitive, fastidious, philosophical, able, real man. Cicero was perhaps the best type of Cæsarian society—perhaps the best type of Roman society. M. Boissier teaches us so to think of him, not at all as a school-boy drudge. In the brilliant pages of "Ciceron et ses Amis," now so well translated and published, we find no dead figures, but vital, virile, living ones, and among them none more living than Cicero's. There is a gentleness, almost a lovableness, about him, something which ought to belong to every philosopher. If it belonged to one who was at once a philosopher, an orator, and a statesman, it must infallibly have moved the society in which that philosopher and orator and statesman lived, to create an indulgence for him whenever his judgment was found warped, not to say wanting. Most historians, and especially Professor Mommsen, seem to sum up Cicero's character in the word "vacillating;" and we cannot rid ourselves of the impression that he was often wanting in true nobleness. There is no question that this is the fact with regard to many circumstances of his life; but there are circumstances, too, in which genuine bravery and high-mindedness showed themselves—his championing of Brutus, for instance, a logical outcome of his first great speech, in which a noble temerity was displayed in favor of Roscius.

It is not, however, so much as a public man that we find the Cicero of M. Boissier. It is rather on his private character that the learned and brilliant Frenchman loves to dwell. Perhaps we, too, prefer to see Cicero at Tusculum than at Rome; perhaps, after all, we like the letter-writing Cicero best. If we do, and have ever read those letters with a view to reproducing their colloquialism into other Latin letters which we might write ourselves, we find that, however much Cicero the public man may have appealed to us as a Roman of the Romans, he appeals also as a contemporary, struggling with us amidst present conditions singularly like some of those of long ago. Now, from M. Boissier's pages there comes also the knowledge that in his private life Cicero represents many qualities which we have recognized in our own friends of to-day; he embodies these qualities, when he chooses, in a manner so natural that we can no longer regard him as anything but a living entity, speaking to us from his letters and essays and orations in a far different voice than if we had never read M. Boissier's book.

One reason for this conviction is the fact that here we have not only a biography; we have biographies. We have Cicero's friends as well as Cicero himself, and so have a sketch of Roman society. Some books which essay to describe the life of a notable man leave upon our minds the impression of a clear-cut but cold statue; but this is no such work—this work has atmosphere, livingness. Not only does Cicero live, but so do his old friend Atticus and his young friend Cælius—

[1] *Cicero and His Friends: A Study of Roman Society in the time of Cæsar.* By Gaston Boissier, of the French Academy. Translated by Adnah David Jones. G. P. Putnam's Sons, New York. $1.75.

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the two just as genuine types as Cicero himself. His better-known contemporaries and friends, Cæsar, Octavius, Brutus, live too. This is only another way of saying that M. Boissier has imagination as well as erudition, and that he has both in a high degree. His subject matter is uncommonly attractive, and no one has given us a better picture of society in the time of Cæsar; but his manner is even more attractive. By it he has made Rome, the Rome of Cicero, a thing of the present, not of the past; by it, too, he has crystalized our vague impressions into something like proper shape. For instance, writing of Brutus, M. Boissier says:

As he has never been spoken of with composure, and as political parties have been accustomed to screen their hatred or their hopes under his name, the true features of his character were early effaced. Amid the heated discussions that his mere name raises, while some, like Lucan, exalt him almost to heaven, and others, like Dante, resolutely place him in hell, it was not long before he became a sort of legendary personage. To read Cicero brings us back to the reality. Thanks to him, this striking but indistinct figure, that admiration or terror have immoderately enlarged, becomes more defined and takes human proportions. If it loses in grandeur by being viewed so closely, at least it gains something by becoming true and living.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending July 30. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS

Religion for To-Day, by Minot J. Savage, is a volume of sermons preached during the first half-year of the author's ministry at the Church of the Messiah in this city. To those who have thought of Dr. Savage as a mere iconoclast this volume will prove an agreeable surprise. There are, indeed, passages where his wit gets the better of his reverence, and where he shows an indisposition to believe that there are more things in heaven and earth than have been known in his experience, but the sermons as a whole are full of constructive faith and strong poetic and religious feeling. The fact that he accepts only what his experiences have led him to accept gives a freshness and force to his testimony. Some of his sermons, such as those on "God Inside the Universe," "Is God Incarnate in One Man Only?" and "Immortality," are pervaded with a sense of the immanence of God worthy of a Quaker mystic proclaiming the doctrine of the Inward Light. (George H. Ellis, Boston, Mass.)

Philip Jacob Spener; Augustus Hermann Francke, are the subjects of short but well-condensed biographies by Marie E. Richard. (Lutheran Publication Society, Philadelphia.) We cordially commend the small volume containing an account of these lives to all who are interested in the historical relations of the Pietistic movement. We notice some strange errors in the dates of Francke's life: "The year following Neubauer's death, 1625, he began to suffer from the painful malady which resulted in his death In June, 1726, he was able to take a journey to Altenburg. . . . He grew to feel much stronger, and hoped in the summer semester of 1827 to take up his lectures at the University again." Truly the centuries must have flown by Herr Francke with un-Teutonic rapidity.

NOVELS AND TALES

A Son of the Old Dominion, by Mrs. Burton Harrison (Lamson, Wolffe & Co., New York), is a tale of the strenuous days in Virginia preceding the Declaration of Independence. There is a vivid and pleasant picture of social life among the great families, and much fighting with Indians keeps the leading characters busy and often bloody. It is a historical novel, but the history forms the background rather than the picture.

The stories translated from the French, German, Russian, and other languages, by various translators, and collected in a volume called *Clever Tales*, in the main justify the title chosen, although they are of different degrees of merit. One or two are distinctly dull, but most of them are good specimens of the literatures from which they are chosen. The book is edited by Charlotte Porter and Helen A. Clarke. (Copeland & Day, Boston.)

Under the inviting title *Old Times in Middle Georgia* Mr. Richard Malcolm Johnston furnishes us with another collection of short stories and character-sketches. It cannot be said that they universally maintain the high standard of humor set by Mr. Johnston's "Dukesborough Tales." Two or three of the stories, however, do reach that standard, and all show a sympathy with the common life of the common people in Georgia a generation or two ago. (The Macmillan Company, New York.)

To the excellent edition of Balzac's novels made by J. M. Dent & Co., and published in this country by the Macmillan Company, New York, has been added *A Distinguished Provincial at Paris*. This is not one of the greatest of Balzac's novels, neither is it one of the least readable; it occupies a middle place in rank among his books; in story quality it is deficient, but in humor and knowledge of human nature it is by no means inferior.

President David Starr Jordan, of the Stanford University, United States Commissioner in charge of Fur-Seal Investigations, has published, through the Whitaker & Ray Company, San Francisco, a notable story, or rather a lay sermon in the form of a story, entitled *Matka and Kotik*. Those who have enjoyed and appreciated "Black Beauty" and the Kipling "Jungle Tales" cannot do better than add "Matka and Kotik" to that list. Matka is a seal, and Kotik is her son. The book comprises the story of their adventures, including the tragic fate of Matka, who was killed by a spear from one of the sealing cruisers in the

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open sea. President Jordan's instructive and impressive report to our Treasury Department on the results of his observations at our sealing-grounds last year has given us much food for thought, and, we hope, a decided spur to recent diplomatic action. "Matka and Kotik," though a charming popularizing of zoölogical knowledge, ought to confirm any good resolves which governments may have made on behalf of humanity. The book is lavishly supplied with illustrations, most of them from photographs taken for the various Behring Sea Commissions. These are supplemented by some clever drawings which illustrate the life of the beach-masters, made by Miss Lesley, a student in zoölogy at the Stanford University. There is also a well-detailed map of St. Paul Island in the Pribilof group, but the most interesting of all aids is a calendar of approximate dates, giving on a single page a year's events among the seals.

HISTORY AND BIOGRAPHY

The Victorian Era, by P. Anderson Graham, is a succinct and readable review of the progress of England during the present reign. It is a well-planned and well-executed jubilee volume. (Longmans, Green & Co., New York.)

An Outline of Method in History, by Professor Ellwood W. Kemp, of the Indiana State Normal School, is a scholarly and suggestive volume showing how to teach history so that the scholar shall have a broad view of the progress of humanity and shall, as much as may be, live in the different epochs whose events he studies. (The Inland Publishing Company, Terre Haute, Ind.)

The tender, loving record of the home life of Charles Dickens, *My Father as I Recall Him*, by Mamie Dickens, is welcome to the lovers of Charles Dickens. The book merely touches the public or literary life of this great author. It is with the father, the man, in the home he loved, surrounded by his children, his pets, and his friends, that the book has to do. The larger part of this record is devoted to the life of the family at Gad's Hill, the best-loved home of Charles Dickens, the house that as a boy his father suggested might be his. Miss Mamie Dickens died before she revised the proofs of the book—a work done by her sister, the "Katie" of the household. The sadness and the tragedy, if one there was, in the life of Charles Dickens do not mar these pages. The daughter pictures only the father, and dwells longest on the festivities of birthdays and holidays, above all on the Christmas festivities of the household, where the father was the leading spirit in fun and frolic. (G. P. Putnam's Sons, New York.)

LITERATURE

The Merry Devil of Edmonton has been added to the delightful series called "The Old Dramatists," printed by J. M. Dent & Co., of London, with their widely recognized taste in bookmaking, and to be obtained here from the Macmillan Company, New York. There is no evidence of value about the authorship of this ancient comedy. At one time critics were inclined to attribute it to Shakespeare, but only because of the resemblance between the rough and rather coarse fun to that found in Shakespeare's "Merry Wives of Windsor" and "Henry IV." Other internal evidence, however, very strongly weighs against the theory of Shakespeare's authorship. The play is clumsily put together, and, as the editor of this edition points out, entirely lacks the quality of poetry and of idealism belonging to Shakespeare's genius.——From the same publishers, and printed in very similar form, comes the second volume of the neat edition of Thomas Carlyle's *The French Revolution*.

POETRY

Mr. Lloyd Mifflin has published, through Messrs. Estes & Lauriat, in beautiful form, a book of sonnets entitled *At the Gates of Song*. The sonnets are mostly Miltonic in their make-up. They are one and all permeated with an earnestness of purpose. As good an example of Mr. Mifflin's manner in the use of the sonnet as any is the following:

They who create rob death of half its stings;
They, from the dim inane and vague opaque
Of nothingness, build with their thought, and make
Enduring entities and beauteous things;
They are the poets—they give airy wings
To shapes marmorean; or they overtake
The ideal with the brush, or, soaring, wake
Far in the rolling clouds their glorious strings.
The poet is the only potentate;
His scepter reaches o'er remotest zones;
His thought remembered and his golden tones
Shall, in the ears of nations uncreate,
Roll on for ages and reverberate
When kings are dust beside forgotten thrones.

The book is charmingly illustrated with reproductions from original drawings by Mr. Thomas Moran.

MISCELLANEOUS

That every woman, beautiful or plain, shrinks from the ravages of age is doubtless true, and this is not wholly vanity. Every thoughtful woman realizes the power of beauty; she knows that youth alone is a power that appeals to the world, and she may have a thousand reasons wholly unselfish for wishing to influence people about her. Because of her love of the power of attraction that lies in youth and beauty, every reader wholly alive will give more than a passing glance at a book bearing the title *The Way to Keep Young*. She may never be seen by even her own family scanning its pages, but it will be a book that she will more than scan. In this book Dorothy Quigley does not deal with cosmetics. Her magic for holding youth is exercise, bathing, food, intellectual interest. She advises study that will train the intellectual powers as being the greatest enemy of age and the closest friend of youth. There is much wisdom, perhaps not wholly new, and very little nonsense in Dorothy

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Quigley's directions for keeping young. (E. P. Dutton & Co., New York.)

Next to beauty, perhaps, women value that quality which we call charm—that subtile quality which, like the gift of poetry, seems to be a gift at birth, and beyond the power of the mind to acquire. Dorothy Quigley has entitled her second book, most confidently, *Success is for You.* (E. P. Dutton & Co., New York.) She believes that the power of success lies easily within the grasp of every woman, and proceeds to prove it, by essays in chapters on "The Upbuilding Process," "Trust Thyself," "To Attract Success," "Whom and What to Avoid," etc. The book is an earnest effort to train women to objective instead of subjective thinking.

Literary Notes

—Madame Sarah Grand, the author of "The Heavenly Twins," has been at work upon a new novel. It is described as an extraordinary study of a woman's psychological evolution, and is supposed to be largely autobiographical.

—The New York "Tribune" informs us that during the youthful days of Zola and the late Henri Meilhac, when they were both assistants to Messrs. Hachette & Co., the work of Meilhac was to reach down the volumes from the shelves for Zola to make into parcels.

—It is said that Mr. Hall Caine spent months in studying what may be termed subterranean London in order to obtain material for a portion of his new romance, "The Christian." The titles of the four parts into which the story is divided are "The Outer World," "The Religious Life, "The Devil's Acre," and "Sanctuary."

—The London "Literary World" says that Mr. W. D. Howells, presenting a set of his works to a friend, wrote various comments on the fly-leaves, which have a personal as well as a literary interest. In "A Chance Acquaintance" he wrote, "The book that made me most friends;" in "Venetian Life," "The book that made friends with fortune for me;" in "Indian Summer," "The one I like best;" and in "Their Wedding Journey," "My first attempt to mingle fiction and travel—fiction got the best of it."

—Mr. Stanley Addleshaw, writing in the "Gentleman's Magazine" of the extraordinary influence of the late Walter Pater, speaks of the remarkable change which came over Pater himself:

> His ideas, from being purely pagan in the "Renaissance," became in the greatest and most thoughtful of his books, "Marius the Epicurean," actually Christian. He has not given up art; far from it, but only art for art's sake. The beautiful, the pleasure-giving, are no longer ends in themselves, but only means in which the ideal may be reached. The greatest art has always been that which tries to elevate men: in painting, Fra Angelico; in poetry, Dante; in fiction, Thackeray. So far is art from curtailing or maiming itself when it has a purpose, that it may be said with truth that no great art was ever without a purpose. The art done for its own sake is the mother of all that is feeble and worthless in every domain of expression. So Mr. Pater, in changing his theories, did not lose art, but rather found her for the first time. He now realized, as Browning had done, that things are worthless, however beautiful, unless they make for righteousness.

—In his department, "From a Cornish Window," in the "Pall Mall Magazine," Mr. A. T. Quiller-Couch offered last March a prize of one guinea to the person who should guess the name which Mr. Quiller-Couch had himself selected as that of the master of the best style in English prose. The result of the voting was one vote each for Mrs. Humphry Ward, Olive Schreiner, Newman, Jowett, Lowell, Holmes, Hamerton, Symonds, William Morris, Mr. Leslie Stephen, Mr. Zangwill, Mr. Gladstone, and Mr. Balfour. Among those who received only two votes each were Messrs. Birrell and Caine and the late Professor Huxley. Sir Walter Besant and Dr. Doyle received three votes each, and so did those grotesquely joined names, Matthew Arnold and Marie Corelli. Mr. Henry James had four votes, Messrs. Meredith and Kipling six each, Mr. Barrie and the late Professor Froude seven each, Mr. Lang nine, Mr. Ruskin eleven, Robert Louis Stevenson twelve, Mr. Hardy thirteen, and the late Walter Pater no less than thirty-one. Mr. Lang was Mr. Quiller-Couch's choice.

Books Received

For the week ending July 30

COPELAND & DAY, BOSTON

Halévy, Ludovic, and Others. Clever Tales. $1.25.

REV. S. H. DEVIRIAN, BINGHAMTON, N. Y.

Devirian, Sarkis H. "Our Troubles in Asia." $1.

E. P. DUTTON & CO., NEW YORK

Dickens, Mamie. My Father as I Recall Him. $1.25.
Quigley, Dorothy. The Way to Keep Young. 75 cts.
Quigley, Dorothy. Success is for You. $1.

GEO. H. ELLIS, BOSTON

Savage, Minot J., D.D. Religion for To-Day. $1.

ESTES & LAURIAT, BOSTON

Mifflin, Lloyd. At the Gates of Song.

HENRY FROWDE, LONDON

Grenfell, Bernard P., and A. S. Hunt. Logia Iesou: Sayings of Our Lord. 15 cts.

THE INLAND PUBLISHING CO., TERRE HAUTE, IND.

Kemp, Ellwood W. An Outline of Method in History. $1.
Adams, Carrie B. Music for the Common Schools. 45 cts.

LAMSON, WOLFFE & CO., NEW YORK

Harrison, Mrs. Burton. A Son of the Old Dominion. $1.50.

LONGMANS, GREEN & CO., NEW YORK

Graham, P. Anderson. The Victorian Era. $1.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA

Richard, Marie E. The Country Charge. 75 cts.
Richard, Marie E. Philip Jacob Spener and His Work. 40 cts.

THE MACMILLAN CO., NEW YORK

Duniway, C. A., Editor. Graduate Courses, 1897-98. 25 cts.
Carlyle, Thomas. The French Revolution. Vol. III. The Guillotine. 50 cts.
Walker, Hugh, M.A., Edited by. The Merry Devil of Edmonton. 45 cts.
H. de Balzac. A Distinguished Provincial at Paris. Translated by Ellen Marriage. $1.50.
Johnston, Richard M. Old Times in Middle Georgia. $1.50.

MARSHALL & BRUCE CO., NASHVILLE, TENN.

Allison, John. Dropped Stitches in Tennessee History.

G. P. PUTNAM'S SONS, NEW YORK

The Encyclopædia of Sport. Parts II., III., and IV.

THE WHITAKER & RAY CO., SAN FRANCISCO, CAL.

Jordan, David Starr. Matka and Kotik.

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The Religious World

Christian Co-operation

The New York Federation of Churches

By the Rev. Walter Laidlaw, Ph.D.

Executive Secretary of the Federation of Churches and Christian Workers in New York City

The Federation of Churches and Christian Workers in New York City is not New York's first attempt at Christian co-operation, and, if it does not succeed, it certainly will not be the last. For New York is full of Christians whose sociology is courageous and optimistic, through belief that the career of this universe embodies, not drift, but thrift of a divine purpose. Believers, as many New York Christians are, that our Father has a plan for the world's social evolution; believers as they are in the supernatural mission and person of Jesus Christ; believers, as they therefore must be, that His prayer for co-operation will be heard—they will not be deterred from attempting to establish Christian co-operation because of any of its past failures.

The Federation's aggressive work is carried on by three committees. Its Committee on Investigation induces churches and charities in Assembly districts of the city to make a house-to-house canvass of their territory, with a view to acquainting them, and the city at large, with the local social conditions. The Federation office superintends this canvass and tabulates the result—a work of detail which is beyond the leisure of any pastor. In all quarters of New York City where population is dense, conditions are such that a wider public must become acquainted with the discovered needs, in order to the reinforcement of resident forces for good; and the tabulation of the material gathered is, therefore, arranged in the Federation's office with this dynamic purpose. The Committee on Investigation, for this reason, prepares with exceeding care the form of canvass which is employed. To the end that the maximum of directive information may be secured, the committee embraces the heads of the city's largest charitable organizations and its prominent sociological students and workers. Wherever the Federation's attempts are imitated this same policy should be pursued.

The Committee on Co-operation takes up the work in an investigated district after the issue of an investigation report. The needs of all districts hitherto investigated in New York have been shown to be so great that the resident workers have clearly seen that only by a permanent co-operative policy can the social evolution of their districts be effectively advanced. In the Fifteenth Assembly District, for instance, canvassed last year, the churches and charities plainly saw that, unless a co-operative policy be pursued, all of its workers, two years hence, will be as unaware as they were last year of the district's actual condition. They have, therefore, adopted a policy which will keep them measurably informed, permanently, of the condition of the locality, and which will at the same time change discouraging conditions into more hopeful ones. They have partitioned the whole territory among themselves on a co-operative parish system, dividing the territory geographically, and giving to each church one or more blocks as a special responsibility. It is the duty of the church taking charge of such a special parish to enter, in the course of the year, every home. This visit is primarily made, of course, in the interest of connecting with the church—which is believed to be the highest agency for social evolution—all families that have no church connection; but this is not the sole object of a church visitor's call. A family having a church home may be unaware of the existence in the neighborhood of a circulating library; the church's visitor may thus become a dynamic force in the interest of the New York Circulating Library. The family may be helped by acquainting it with the existence in the locality of Penny Provident Fund banks, of baths, of cooking-classes, of a labor bureau. The Federation's Committee on Co-operation is to acquaint all of the churches entering into this co-operative parish system, minutely, with the existence and ideals of the neighborhood agencies of social evolution; and it will be the business of the church visitors to extend the clientèle, and deepen the impression of all municipal and voluntary agencies of social uplift. For the use of the visitors in the Fifteenth Assembly District a handsome calendar, with minute information concerning churches, schools, libraries, industrial classes, etc., is now going through the press. Sufficient copies are to be issued to place one in every home of the district.

The churches' visitors, moreover, are to advance sanitary interests in their parishes. As it is now, into a tenement-house containing twenty families, representatives of four different churches may pass on spiritual errands. Church "A's" pastor climbs to the top floor of the tenement, and thinks it a marvel of salubrity, but this may be due to the favor of the upper air, and the inherent enmity to dirt of the parishioner visited. Pastor "B's" visit is on the third floor, and he thinks the whole house in need of disinfectants, but this may be due to the squalid habits of his parishioner. So both pastors depart with a faulty induction touching the character of the tenement. In the co-operative parish system it will be the duty of a church's visitor to enter every one of the twenty homes, and when they have all been visited an equation of the sanitary condition of

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the whole dwelling can be inductively formed. If the house be unhealthy, it will be listed, and compliance with law will be demanded, not through the individual church visiting, but by the local sub-federation, which will have a committee to deal with the tenement question.

The parish plan of the Committee on Co-operation, therefore, promises to be an instrument to assist church, school, Health Board, library, and every other agency for good; to rebuild in New York the old sense of neighborhood; and the co-operative parish system cannot but secure for the united churches the confidence and affection of the entire community. It is the ambition of the Federation, as stated in my article of the third of October last, to "parish the city among a co-operant Christianity;" and already the whole region west of Eighth Avenue, from Forty-second to Fifty-ninth Streets, embracing a population of nearly 100,000, has been parished on this plan.

The Committee on Extension concerns itself with the creation of new agencies in investigated districts. The recommendations of new agencies for districts investigated are all inductively framed. If they concern denominations, they are directed toward the specific denominations whose duty to the districts investigated seems to be the greatest. The work of the Committee on Extension, therefore, is of a most important and delicate nature, namely, to induce the denominations concerned to concur with the Federation's recommendations and to act upon them. If the recommendations concern charitable or educational work, it must not be thought that their adoption will be entirely devoid of difficulty, for church people and charity workers are almost identical, and the same human nature is shown in questions concerning kindergarten work as in questions concerning church doctrine or polity. The Committee on Extension is the diplomatic service of the Federation. Happily, however, it is made up of representatives of the forward movements of the prominent denominations in the city, and is, therefore, likely itself to be a miniature federation, with the co-operation of denominations rather than of churches for its object.

The three branches of the Federation's work, therefore, are directive investigation, economic co-operation, and dynamic extension; and the history of the Federation hitherto has shown its directive, economic, and dynamic value. It has been so dynamic that every agency recommended in the report upon the Fifteenth Assembly District, issued in October last, was in existence in March. Our report pointed out the need of a Protestant Episcopal church, and St. Cornelius Church—an independent parish—is the answer. The Federation pointed out the need of more kindergartens, Penny Provident Fund stations, schools of domestic economy, and baths; and all of these features of work obtain in Hartley House, the industrial settlement of the Association for Improving the Condition of the Poor. The Neighborhood Club carries on some of the classes recommended, and the circulating library. The Free Lutheran Church of Germany has established a branch of its work west of Tenth Avenue, and while this enterprise is not the direct result of the Federation's work, its extension may be very directly stimulated thereby. All of the new agencies which have entered the region have expressed their indebtedness to the directive statistics gathered by the Federation, and other testimonies to the worth of this department of the work are on file in abundance in the Federation's office. The most recent result of this branch of the work is the recommendation of the Mayor's Committee, in response to the Federation's petition and argument, that a small park be located in the district investigated.

The co-operative parish system in operation in the Fifteenth Assembly District has already produced fine results. Faith Presbyterian Church, which entered the earliest upon it and is caring for a population numbering 6,400, has increased the roll of its parishioners by several families, and, what is still better, several German families, through the visitation of workers of Faith Presbyterian Church, have been sent into the German churches of the district. The issue of the co-operative calendar of the Federation for Auxiliary "A" will still further assist this practical outcome.

The tenement regions of the Nineteenth Assembly District have just been canvassed by the Federation, and the statistics accumulated are full of surprises. West Side residents learn that north of Fifty-ninth Street is a block with a larger population than any other on Manhattan Island. It is not the largest in density per acre, but it has the largest aggregate population within four boundary streets. It runs from Sixty-first to Sixty-second Streets, between Amsterdam and West End Avenues, and has a population of 3,580, or 974.6 people to an acre. Four blocks north of this is another with 3,232 people, and both have nearly twenty nationalities.

Evidently the problems of congestion and of foreign-born population cannot be considered as confined to any section of Manhattan Island. They are more intense in some sections than in others, but they exist everywhere. It is impossible for any church in the city to flee from the presence of social problems. Within easy walking distance any church can discover regions repetitive—in spirit, if not on scale—of conditions south of Fourteenth Street. The northward distribution along the avenues of the city's population makes these conditions permanent. North of the center of population on the island, namely, in the region just canvassed, the Federation's canvass shows, therefore, the need of the inauguration of a co-operative policy for the social evolution of the city. This is a valuable element of the statistical research, and it is a value which would attach probably to similar investigation in

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any section of the country where the church is conceded to be an instrument of social evolution, and where, if she is to continue in the front rank, she must apply the inductive method of science to find out what is to be done and who should do it, and, to the production of social service, the syndicate methods of modern commerce.

One-third of the Nineteenth Assembly District's population lives in the part of it canvassed—fifteen blocks out of 125. There are twenty-one churches in the district, but only two in the part of it containing one-third of the population, and these two, one of which is the only independent church from Forty-second Street to Sixty-seventh Street, in a population of 60,000, are housed in property assessed for but $40,000, while the remainder of the district's churches are assessed for $1,016,000. It is not to be wondered at, therefore, that the district canvassed shows the results, in its population's social characteristics, of the inadequacy of local evangelical effort, and of the social sequestration of uplifting agencies. Out of 4,800 families there are 786 that have no church home—a population as large as that of many Western towns to which New York churches of several denominations send missionary offerings; and there are 1,353 families that have no church members. There are three blocks with over one hundred families apiece without a church home, and the average per block is nearly fifty. The percentage of children out of Sunday-school from three to seven years of age, and from eight to sixteen, is larger in the case of almost every nationality than the percentage out of public school; and yet over one-fifth of the children from eight to sixteen years are out of public school, and more than four-fifths from three to seven years of age.

The church relations of families in specific houses show that methods of work hitherto in use will not meet the situation. In one house four pastors visit thirteen families, but there are six other families that do not go to any church. In an adjacent house three pastors visit nine families, but there are six other families in that house, of three other denominations, which have no church home. Similar conditions prevail in scores of houses, and it would be impossible for any church or denomination to go through the 398 dwellings visited to look up the people. The right solution of the problem is to assign all the dwellings in a specific block to a single church, with all its families, and to make the church an agent, not merely of evangelization, but of education, good citizenship, and all else.

The present article has not concerned itself minutely with the educational, religious, housing, and economic statistics accumulated in the Federation's last canvass. These may be consulted in its report, a book of over 100 pages, securable by addressing the writer at No. 11 Broadway. Sufficient facts have been here set forth, however, to prove that co-operation in investigation, save in exceptional communities, is almost sure to lead to co-operation in care. When a case of sickness is severe and complicated, a consultation of physicians is necessary; social diagnosis is almost sure to lead to socializing co-operation.

The future of the Federation of Churches in New York City is to induce social diagnosis in all assembly districts of the city, and, following this, socializing co-operation. We hope to create Auxiliary "B" in the Nineteenth Assembly District, then to go to the East Side. Gradually we shall cover the island with these auxiliaries, locally administered, co-operative sub-Federations. It may be the twentieth century before the Fifteenth Assembly District is submitted to another house-to-house investigation. But just as a periodic census is necessary for the State, a periodic census is necessary for the Church, and the Federation's work in Auxiliary "A," now economic merely, will some day be again directive. Our last canvass has shown that the tenement people live nearly three years, on an average, in the same quarters, and a recanvass of the Fifteenth Assembly District in 1900 A.D. will suffice to enable its churches to work in the light, and have helpful fellowship one with another. So in directive, economic, dynamic work—its directive studies periodically made, in rotation, in the assembly districts of the city; its economic features constant; its dynamics, growing out of directive study, sometimes leading to the transfer of an existing, rather than the installation of a new, agency—the Federation sees before it a work which will honor Him who desires His disciples to co-operate, and who will sorrow less over this city if they do.

The Northfield Conference

The Conference of Christian Workers, for which Mr. Moody's institutions at East Northfield, Mass., are the rallying-point, has been, as usual, largely attended this year from July 29 to August 16, and conducted at the rate, generally, of six meetings a day. The co-operation of churches in the Connecticut Valley has contributed much to it, and able speakers from abroad have been in attendance. Two British clergymen, the Revs. G. H. C. MacGregor and G. C. Morgan, have preached from day to day as representatives of the "Keswick teaching." Keswick, in the Lake District of England, has given its name to a circle of Christian people of various churches, whose conferences on the subject of sanctification are annually held there. Bishop Newman preached on Sunday, August 1, setting forth the realization of salvation through the incarnation of Christ in the heart as restoring the Edenic harmony of the will of man with God. The Rev. R. E. Bisbee, of Chicopee, in the course of a series of sermons on the problems of to-day, declared that Edward Bellamy's new book, "Equality," was to do incalculable good. Mr. Sankey, as heretofore, was the master of song. Mr. Moody set at rest the press rumors that he was to retire from his labors,

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never more abundant than now. His Northfield training-school for women of twenty years and upward (not the same as the Northfield Seminary, which fits young women for college), with students from all over the Union, has just completed its seventh year.

Presbyterian Growth

From the just published summary of Statistical Reports of the Presbyterian Church (North) we find that during the last six years the number of churches has increased from 7,208 to 7,631, of communicants from 830,179 to 960,911, and of the Sunday-school membership from 894,628 to 1,024,462. Fourteen new Presbyteries and two new Synods have been formed, and the number of ministers has advanced from 6,331 to 7,129. There has been a decrease in the total of contributions for congregational and benevolent purposes from $14,298,271 to $13,298,067. In the collections for home missions, however, there has been an increase from $998,101 to $1,042,768. The year 1894 shows the largest number of members added on examination, viz, 74,826, and 1897 the smallest, viz., 57,011. The largest total of contributions appears in 1893, viz., $14,916,311.

The Brotherhood of the Kingdom

Marlborough, New York, one of the prettiest villages on the Hudson, in the vineyard district above the Highlands, has been for some years the annual resort of the "Brotherhood of the Kingdom," a group of Christian Socialists, including some well-known pastors and laymen. Its Conference (August 2–6) was attended by members of some six denominations, whose discussions included the individual, civic, economic, ethical, and religious aspects of the progress of the kingdom of God among men. Those present came from numerous points between the seaboard and Michigan. The villa of Mrs. William R. Williams, of New York, with a spacious tent adjacent, on a broad, tree-studded hilltop overlooking the Hudson Valley, furnished an inspiring meeting-place. Open-air prayer-meetings at twilight pronounced from day to day the evening benediction. An outgrowth of the Brotherhood was reported in the establishment of several branches in Great Britain through the efforts of Mr. Richard Heath, of Rugby, England. The following resolutions relating to the resignation of President Andrews were unanimously adopted:

As men watchful of the interests of higher education and of social and religious progress, and solicitous for the cause of the academic liberty of investigation and of teaching, we, the Brotherhood of the Kingdom, would record the following convictions:

While the legal right of the governing bodies of our universities to remove any employed by them for cause that seems to be sufficient is above debate, the moral justification of such action may in each case rightly be demanded, not only by all persons directly connected with the institution, but by the people at large as well, whose interests are vitally concerned and whose trustees in a very real sense these administrators are. Certain self-limitations are unquestionably imposed by every responsible position. But the abdication of the rights of citizenship cannot be justly required of the head of an institution living under civil, not martial, law.

In adopting the policy to be followed, the governing body should consider that universities depend for their efficiency and usefulness upon the intellectual endowment, integrity, and liberty of the faculty on the one hand, and the confidence of the community on the other; and it is this confidence from which ultimately the financial prosperity of the university must flow. Both these agencies are undermined when the search for truth is discouraged and the expression of conviction is prevented.

In view of the recent cases indicative of a strong and dangerous tendency to allow corporate interests to interfere with one most important means of shaping an enlightened public opinion, we are prompted to extend particularly to President E. Benjamin Andrews, of Brown University, our heartiest sympathy and our sincerest esteem, to express our decided disapproval of the action of the Corporation of Brown University, as stated and explained by the Advisory Committee, and to voice our hope that the principle of liberty of academic teaching, so essential to scholarly integrity, the advancement of science, and the welfare of the community, may find wider recognition in the universities of our land.

Dr. Brown's Case

We have received communications both from Chicago and San Francisco relating to the case of Dr. C. O. Brown, referred to in our issue of July 24. There is some conflict of statements, as is to be expected. The sifting of these we must leave to the proper tribunal. Our hope, expressed when last referring to the matter, that there ought to be some way of settling so serious an issue between two Congregational bodies, seems now in a fair way to be realized. The Bay Conference has notified the Chicago Association that it will endeavor to seek agreement on the questions at issue by an orderly procedure acceptable to both parties. The present difficulty seems to have grown out of an alleged technical error in the proceedings of the Bay Conference.

An Open Letter

To those planning to enter Amherst College this fall, or having friends who are to enter:

The Young Men's Christian Association of the College wishes to be of the greatest possible service to all the new men who enter Amherst. We shall be very glad to receive from parents or friends any suggestions that will enable us to be of special service or to answer any questions that may reach us before college opens.

It is hoped that each new student will register at the Y. M. C. A. Room in Williston Hall immediately on arriving in Amherst, and make the acquaintance of the General Secretary and members of the Association. An information bureau will be open there at the opening of the term for the benefit of all newcomers, and it is expected that they will feel perfectly free to ask for any needed assistance or advice.

EDWARD H. SMITH,
'98 President of the Association.
HUBERT L. CLARK,
General Secretary.

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